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Men ought always to pray, and not to faint.—*Luke 18.1.*

RELIGIOUS THOUGHT AND ACTIVITY.

Week of Prayer, January 6-12.

"Before the new year takes for nations and churches a character of its own, it is our privilege to invite all Christian people to fellowship in prayer," says the Call to Prayer issued by the Federal Council and the World's Evangelical Alliance.

"There is a way open whenever a solitary soul turns in faith to its Lord, but we have the assurance of the Saviour himself that through fellowship the souls of men open another road. 'Where two or three are gathered together in my name, there am I in the midst of them. . . . . If two of you shall agree . . . . it shall be done.' It will make a difference whether we unite in prayer or not. Such a fellowship in prayer means ways thrown open, powers released, reinforcements of courage and hope for the faithful servants of God."

The proposed subjects of united prayer are:

Monday, Thanksgiving and repentance;
Tuesday, The church universal;
Wednesday, Nations and their leaders;
Thursday, Foreign missions;
Friday, Families, schools, colleges, and the young;
Saturday, Home missions.

A National Home Missions Conference, held in Rochester, N. Y., last month, is the latest move in the coöperation of the 62 home mission boards of this country.

The recent American Jewish Congress held in New York voted in favor of a **World Jewish Congress,** to be held annually, some years in Europe and some years in the United States.

The creation of a national home for Jews in Palestine will be one of the leading concerns of the World Congress.

A New Year Thought.

Here you stand at the parting of the ways. Some road you are to take, and as you stand here, consider and know how it is that you intend to live. Carry no bad habits, no corrupting associations, no enmities and strifes into this new year! Leave these behind, and let the dead past bury its dead! Leave them behind, and thank God that you are able to leave them! —Ephraim Peabody.

International denominationalism is an effort in the direction of larger Christian fellowship. The last Ecumenical Methodist Conference in London and the Baptist World Congress in Stockholm have given birth to an international committee in the former case, and a British-American Baptist Fraternal in the latter case, whose aims will be to bring about a closer fellowship and a larger unity in action.

The journals of **the Disciples of Christ** throw into relief a statement made by Lloyd George during his recent visit:

"I learned all my democracy from Alexander Campbell and Abraham Lincoln."

Campbell was a contemporary of Lincoln, and while the latter worked for political freedom the former evolved his ideas of Christian union and spiritual democracy which are inherited by the Disciples of Christ.

The Committee on Social and Religious Surveys of 370 Seventh Avenue, New York City, which in the three years of its existence has made many valuable contributions to scientific knowledge in the socio-religious field, has changed its official designation to **The Institute of Social and Religious Research.**

No change has been made in the directorate, which is composed of John R. Mott,

chairman; Ernest D. Burton, secretary; Raymond B. Fosdick, treasurer; James L. Barton, W. H. P. Faunce and Kenyon L. Butterfield.

The average salary of Presbyterian ministers has been estimated to be $1792. The yearly earnings of the common laborer employed by the U. S. Steel Corporation has been stated to be $1764. Many of these common laborers are foreigners who cannot read and sign the pay roll with their mark, yet they earn as much as the average Presbyterian minister who spends years at school and college and seminary in preparation for his work.

Robert D. Towne, a Philadelphia editor, states that while there are in that city four hundred public schools with seven thousand teachers, there are **one thousand Sunday schools** with 22,000 teachers.

He found among the superintendents "some of the principal manufacturers of the city, many bank presidents, lawyers, brokers, insurance men, contractors, builders, lumber dealers, doctors, publishers, printers, railroad officials, engravers and grain dealers. One of the large Sunday schools has for superintendent a workingman who is making an outstanding success."

Doubt as to **which Pharaoh persecuted the Israelites** is said to be ended by the discovery in the ruins of Bethshean, Palestine, of an engraved stone monument of Rameses II, which notes the fact that he "collected certain Semites" and made them build in his honor the city of "Rameses-Meri-Amen" on the eastern delta of the Nile.

This discovery, made by the University of Pennsylvania Museum Expedition at Bethshean, is said to be the first corroboration from Egyptian sources of the fact that the children of Israel ever were in Egypt.

In talking with teachers in grammar schools, as well as with superintendents of schools, about the **Japanese children** in their classes, the almost universal opinion seemed to be that there was no problem as far as the morality or the studiousness of the children was concerned. In fact, one of the teachers in the Oakland schools said:

"We teachers always like to have at least one or two Japanese children in our classes as an example to the other children, for they do study hard."—Rev. Paul B. Waterhouse.

Worldliness to an appalling extent has come with the advancement of civilization in **Hawaii,** and demands today a large place in Hawaiian life and custom, according to Dr. W. E. Biederwolf. "Then we saw another thing, and felt a shudder as we beheld it. I saw the Japanese building a Shinto shrine, and before I got away from Hawaii I realized that this American Territory is again being thoroughly repaganized. Hawaii's population consists of a conglomeration of nationalities, some nine or ten of these nationalities being represented in numbers by no means small, there being five times as many Japanese as any other race. Idols are being imported. Temples are being erected in every nook and corner of the Territory, and pagan rites are being held. Traditional Sunday observances are giving way to noisy festivals and wrestling tournaments at the temples and the shrines."

A paragraph in our November issue regarding a theological seminary in Kansas City, clipped from a reliable exchange, was too rosy, and brought swift correction from Dr. G. R. Hovey, secretary of the Education Department of the American Baptist Home Mission Society.

He says the **Kansas City Baptist Theological Seminary,** not the Home Mission Society, is erecting some new buildings, two or three at the outside. Their cost will be between one and two hundred thousand dollars.

"I am sure you will be glad to make this correction. It is embarrassing to have such a misstatement go forth in regard to money furnished by our Society when the absolute imperative needs of the work often from lack of funds have to be postponed year after year.

"The only connection this Society has with the project is that our architect is making the preliminary study of the buildings and grounds."

The South Carolina Legislature re-

cently voted $98,000 for the Negro State College, $41,000 for the Negro boys' reformatory, $1500 for the Negro fair, and the chance to share in the high school appropriation by complying with certain conditions. South Carolina boasts of 14 recognized Negro high schools, 15 teachers' training schools, and 35 Rosenwald schools. The Negroes of the state have supplemented its appropriations by nearly $30,000.

In Kentucky, following an educational survey which showed its schools less efficient than those in some of the other Southern states, the Legislature made additional provision for the training of white teachers, and the Negro Educational Association reports that the next Legislature will probably do something similar for colored teachers. A statewide conference to this end has been announced.—"Southern Workman."

Application has been made to the attorney general of New York state by a paper stock corporation to have the **Salvation Army** dissolved on the charge of unlawfully engaging in the waste paper business. The action is said to have resulted from the belief of commercial waste paper dealers that the Salvation Army, through cheap labor recruited from "down-but-not-outers" whom it cares for, was overbidding them in buying waste paper and underbidding them in selling it.

Major Edward B. Underwood, who is authorized to discuss Salvation Army affairs for publication, said tonight that the defence would probably put in the plea that the waste paper business was part of the regular work of the Salvation Army.

"We do not think it is unfair competition," he said.

The estimated losses of the American Bible Society in the Japanese earthquakes and fire amount to over $250,000. This includes printing plates, books and paper for Bibles intended for Japan, Siam and the Philippines.

A special appeal is made to the Christian public and to the missionary societies that draw upon the Bible Society for supplies, to help replace these losses.

In this connection the society is also appealing for $100,000 for a Bible house in Japan, because of the acuteness of the housing situation and as a memorial of the calamity and recovery.

For every dollar spent in a year's work. which runs to over a million, only 40% comes back in sales. The balance has to be raised by contributions of churches and individuals, interest and other means.

Plymouth Brethren, little known as religious bodies, and although small, divided into four competitive groups, are unusually active and carrying on a remarkable work. They have no local or national organizations, and call their meetings assemblies that they may avoid the appearance of being churches. Their work the past summer has been threefold.

In the Adirondacks their traveling evangelists searched out obscure settlements and families, and spiritually ministered to them. In New England and Middle West cities their business men got in touch with men discharged from prisons, and both employed them, and got them again into some measure of community life. Among young men they maintained assemblies, and got these young men to enter upon personal evangelism.

In New York City alone fully 5000 of these Brethren enter into these forms of work, raising money to maintain the mountain evangelists and for many other practical purposes. Their assemblies meet in parlors and halls, and sometimes on park benches. Some small companies send missionaries into foreign lands, each one going on his own account, without responsible support. The Brethren, all four kinds, are intense Fundamentalists, and say they are

A New Year's Wish.

How quickly little willing hands
Put every toy away!
How easy little willing hands
Make all their work and play!
With willing hands the moments run,
And all day long is full of fun.

If I might wish a New Year's wish
For home and foreign lands,
I'd ask that every child might have
A pair of willing hands.
Oh, don't you wish it would come true?
Perhaps there'd be a pair for you!

—"The Mayflower."

UNITED THEOLOGICAL SEMINARY
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making not a little progress at this time because they proclaim the old gospel, the old Bible and personal religion, and denounce ecclesiasticism.

Recently two of their number ventured to make a list of the assemblies in the country, and they met with criticism, as pertaining too much toward organization and centralizing authority. They cannot themselves tell how many they number, yet the small groups are achieving remarkable results.

New Testament Readers' League.

A movement to enroll 100,000 Bible readers in churches affiliated with the Northern Baptist Convention is being launched in Baptist churches throughout the country.

Mrs. Helen Barrett Montgomery, one of the ablest church women in the nation, has spent more than five years upon a translation of the New Testament which will be used in the Bible reading movement, the largest thing of its kind in the history of the Baptist churches in America.

The Bible reading campaign will be a feature of the centennial of the American Baptist Publication Society, which begins in Philadelphia next February and will include celebrations in leading cities throughout the country, closing in Washington in the fall of 1924.

Mrs. Montgomery, who lives in Rochester, N. Y., was the president of the Northern Baptist Convention in 1921, and is the only woman who has been elected president of one of the great denomination's national organizations. She is the only woman who has given years of study to the New Testament in the original languages and put the results of her research into a translation of the New Testament in modern English.

The Four Gospels, which is the first part of her translation, will be bound separately for use by the 100,000 Baptist Bible readers. The author is said to have given a womanly touch to all the finer passages without departing from the original text.

The Bible readers will be enrolled in a New Testament Readers' League before July 1, 1924, when the International Sunday School Lessons begin the study of the life of Christ. Each church will have a committee to encourage Bible reading, and all who finish reading the Gospels by July 1 will receive a certificate.

Pennsylvania's Attitude with Reference to the Bible.

The State of Pennsylvania is requiring additional qualifications for her school teachers, which necessitates many of them pursuing additional studies. Whether the study of the Bible should be given credit in the meeting of these requirements is one of the questions which the State Board of Education has had to decide. It particularly concerned the work of Geneva College, which requires eight credits in Bible for graduation. The professor of Bible in that institution went to Harrisburg to plead that credits be given those who had taken such work in this school.

"Pursuant to our conversation of today, it gives me pleasure to inform you that this Department will accept courses in Bible History as history, and courses in Bible literature as literature, in the certification of college graduates with the college provisional certificate, and—

"In the cases of elementary school teachers who are taking further training toward standard certification, any courses in Bible which are accepted by the college will be accepted by this Department within the limit of the twenty-five semester hours of work of general education permitted in the requirements for this form of certificate."

Why should not credit for this line of study be recognized in other states as well? Undoubtedly such arrangements can be made if the churches will put themselves back of such a demand. If such recognition is given it will have the further beneficial effect of stimulating Bible study upon the part of those who become the educators of our children.

A NEW LIFE OF CHRIST.

Widespread interest has been aroused by the announcement that Sir Hall Caine is writing a Life of Christ. He tells of his long cherished purpose in the "Literary Digest International Book Review." Thirty-two years ago he started on it, but laid it aside. Meanwhile he has not lost his

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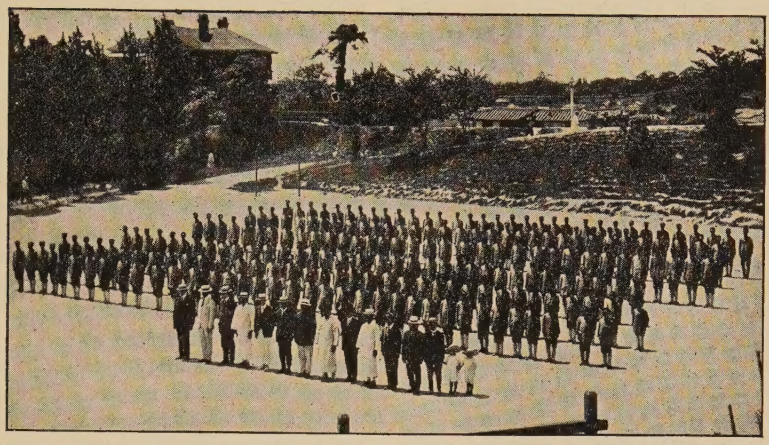


Faculty and pupils of John D. Wells Academy, Seoul, Chosen. (From the Annual Report of the Presbyterian Board of Foreign Missions.)

ambition, but has been drawing upon the knowledge of Biblical scholars in many countries.

He views the project with some fear, he says, but at the age of 70 he must risk it now, if ever. He sees no incongruity in a novelist undertaking such a task: on the contrary, he thinks some of the most searching and uplifting passages ever written about Christ might be found in great novels.

The Jesus of the churches strikes him as a medieval figure, largely devoid of reality and universality. "I could wish to write, God willing, such a Life of Jesus as would speak face to face with the modern world, requiring no subtlety of metaphysics, no mystery of dogma, no cloud of spiritual conjecture. . . . . Only by making Christ real can we hope to make him live." But just what does Sir Hall Caine mean? Could he write the story of any man or any dead thing without touching mystery and metaphysics? How then will it be when he deals with the infinite God-man?

He makes no claim to New Testament scholarship, but he knows the little-changing Near East and its people. "For the spiritual purpose of my book, if it ever gets itself completed, I shall have to rely on my own long cherished desire so to present the sublime person of Jesus that he will be as vivid and actual as a living man. But I confess that I approach my task with reverence and fear."

In this article Sir Hall bares another secret,—that Charles Dickens wrote a short and simple Life of Christ for his children. It still exists, but Dickens said it must never be published. His son has decided to leave the little manuscript to the British Museum.

CHURCH UNION.

A new declaration of the historic and present position of the Congregational church on the question of church unity was given by Dr. W. E. Barton and adopted by the National Council at its recent meeting at Springfield, Mass.

"We Congregational churches," he declared, "believe that the basis of all Christian unity is unity in the spirit of Christ, and that all men who are in Christ are one, and are members of the holy catholic church, however wide and deep may be their apparent separation in race, nationality or history in rite or ceremonial or creed.

"The Congregational churches, moreover, believe and affirm that they are true churches of the Lord Jesus Christ with a valid, apostolic, prophetic and priestly ministry, and Congregationalists cannot recognize in any organization a more valid ministry or a higher ecclesiastical authority than that which they possess as a branch of the holy catholic church. They stand ready to meet any approach toward closer visible union with other branches of the church upon a level plane of mutual good will and mutual recognition of prerogative, but cannot by the abandonment of their name or the disregard of their

historic symbols effect immediate union with other branches of the church of Christ.

"As Congregationalists cannot permit creeds to be imposed upon them, so they will impose no divisive creeds upon others. Meanwhile, the Congregational church pledges itself to refrain from planting new churches that must compete with Christian churches already organized."

What is regarded as a step toward closer union between the Presbyterian and Congregational denominations was taken by the Council by indorsing a plan of federation that has been put in action at Cleveland. This plan leaves the present churches as they are in relation to their creeds and customs, but establishes a working union so far as their area is concerned.

Some Presbyterian authorities consider the Cleveland presbytery out of order in proposing union with the Congregationalists: such union should come from overhead. Some Presbyterian sentiment also objects to swallowing Congregationalism, knowing the latter is so liberal a body and loose in possibilities, and hence liable to introduce an unpleasant element into the Presbyterian fold.

As a matter of fact, Congregationalism has been moving so fast in America and England into a presbyterial form of centralized control that the movement is likely to be accelerated unless the spirit of the ancient independence of the individual church is awakened and applies the brakes, or cuts loose.

CHRIST AGAINST WAR.

Rev. Harry Emerson Fosdick, D. D.

War is the most colossal and ruinous social sin that afflicts mankind today. It is utterly and irremediably unchristian. However armed conflict in times past may have served an evolutionary purpose, it has now become not only futile but suicidal, and recognition of this fact is necessary to the continuance of civilization. The war system means everything which Jesus did not mean, and means nothing that he did mean. It is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise. The quarrels between fundamentalists and liberals, high churchmen, broad churchmen, and low churchmen, are tithing mint, anise and cummin if the church does not deal with this supreme moral issue of our time,—Christ against war.

For myself, while I recognize the difference between calling war wicked, futile, unchristian and unnecessary, and saying that on the stroke of the clock any nation can forthwith close its war office, scrap its army and navy, and at once adopt an absolutely pacifist policy, I must say that the more I consider war, its sources, methods, and results, its debasing welter of lies and brutality, its unspeakable horror while it is here and its utter futility in the end to achieve any good thing that mankind could wish, the more difficult I find it to imagine any situation in which I shall feel justified in sanctioning or participating in another war.

When the Great War broke the churches were unprepared to take a well-considered Christian attitude. We too had been hypnotized by nationalism, had taken patriotism at its current values, and had understood it in its ordinary meanings. We too had regarded as a sacred duty the loyal support of the country's army and navy in almost any task to which the government might put them. We too, vaguely looking forward to a warless world sometime, somewhere, nevertheless had looked on war as an easily imaginable, highly probable necessity of national action. In a word, behind the thin disguise of pious hopes for a day of peace and brotherhood we had shared those ordinary social attitudes which made war seem at times an imperious call to duty, a summons to self-sacrifice, a solemn challenge to devotion and (if need be) martyrdom.

When, therefore, the war broke and the nations, acting on the old premises, did the inevitable thing which the old premises involved, we found ourselves, as Christians, powerless to lift effective protest against the oncoming perdition. We had made ourselves part and parcel of social attitudes from whose inevitable consequence we felt it immoral to withdraw. We had consented to the necessity of war and the righteousness of war too long to be conscience-clear in refusing to bear the brunt of it when it came.

For my part, I never will be caught that way again. I hope the churches never will be caught that way. If, however, when the next crisis comes we are going to protest effectively against war, we must win the right to make that protest, and we must win it now. Today we must make unmistakably clear our position against war, against reliance on war. We must make clear our certain conviction that save for our corporate senselessness war in the modern world is as needless as it is suicidal, that only the folly and selfishness of diplomats and the stupid willingness of the people to be led like beasts to the shambles make it seem necessary. Against foolish chauvinism, competitive armaments, secret diplomacy, imperialistic experiments, endeavors to play lone hands, when by coöperation international agencies could be set up to solve the problems which war never solves but only makes the worse, we now must lift our protest and launch our crusade.

When, then, a new war threatens, sprung from insensate refusal to substitute reason for violence, we can wash our hands of complicity in the foul business. We can tell the diplomats who lead us to it that we will not follow them. We can refuse to hold our consciences at the beck and call of any government that happens to be in the saddle. We can put Christ above Cæsar and dare Cæsar to do his worst to us while we follow Christ.

For my part I propose to win the right to do that. I hope that the outlawry of war and the substitution of law for violence may make it unnecessary to do that. I hope that by facing the issue now we may save civilization from the death-shock of another convulsion of brutal carnage. But at any rate, I never expect to bless another war.

COMING EVENTS.

May 24, 1924, will be the centenary of **Dr. John G. Paton's birth.** Australia is already planning to observe this date by centenary demonstrations. A centenary edition of his "Life" will be issued.

January 16 is the fourth anniversary of **the coming of prohibition.** The Woman's National Committee for Law Enforcement and other bodies are seeking to make it an occasion for promoting law enforcement in opposition to the drive the wets are making to bring back wine and beer.

The 50th anniversary of **Methodism in Mexico** will be celebrated with special features next month. Dr. William Butler first entered Mexico in February 1873.

Excursions from New York and from Los Angeles are being arranged, with a view to inducing large numbers of Methodists and others to visit Mexico for the semi-centennial.

The Evangelical Union of the Philippines is planning to celebrate the quarter centennial of **the beginning of Protestant missionary work in the Islands** by a National Christian Conference in 1924, similar to those already held in China, India and Japan. Proposals have also been made and steps taken towards organic union between the Presbyterian, Congregational and United Brethren churches.

The American Baptist Publication Society, with headquarters at Philadelphia and six branches at important points, will celebrate its 100th anniversary on February 24.

This society is the organization that supplies the Sunday school periodicals for its denomination. From a humble beginning in 1824, with an income the first year of less than $375, it has developed to splendid proportions, and the past year has been the most successful so far. The income was $2,109,272.

Almost 50,000,000 orders for Sunday school periodicals were filled last year. It is expected that this year will show an increase over the last.

OTHER LANDS.

Initial steps have been taken by the Protestant churches of **South Africa** in support of a united missionary campaign, to be conducted by Dr. Donald Fraser of Livingstonia.

Dr. Fraser was moderator of the United Free Church of Scotland last year, and made his incumbency a year of missionary revival throughout Scotland.

A statue of Andrew Murray has been unveiled at Wellington, South Africa, with impressive memorial services.

The Rev. Dr. Botha of Wellington spoke of the educational institutions and missions which owed their origin mainly to Andrew Murray. Among them were the Missionary Training Institute, the Huguenot Seminary, the Bible and Prayer Union, and the Ministers' Mission Union. "In these works and in his writings Andrew Murray lives on," said Dr. Botha. "They are his monuments. The statue which is unveiled today is a symbol of our gratitude. On it is his motto: Dat God alles zig (That God may be all)."

The statue was unveiled by Mrs. J. H. Hofmeyr, one of Dr. Murray's sisters.

In connection with the election of **Father Frere,** of the Community of the Resurrection, Mirfield, to be bishop of Truro, a Cornish correspondent of the "Morning Post" writes:

"I had a talk about Dr. Frere's appointment with an old Wesleyan fisherman, a keen theologian with a mind as massive as his bass voice, and his comments were fresh and profound and original. 'Churches are for one and all,' said he, 'same as Cornwall. And 'taint for us to bear hard on Papists, for they make the market for our pilchards, eating 'em laid down and salted on a Friday in Spain and Portygal; now don't they?'"

When you hear people say that the opium traffic in China is a thing of the past —(do you know that England, the United States of America, and Japan are shipping tobacco, cigars, cigarettes, morphia, whisky, wines, and all sorts of drinks into China, and they are taking the place of opium wherever the opium has been abolished?), —when you read or hear that infanticide has ceased, that there is no more girl slave trade, that bound feet have become extinct, you just put it down that the people don't know. I can show you the whole business within twenty miles of where I am writing. —Rev. George S. Miner, Foochow.

Congress of Czecho-Slovakia Protestants.

A great meeting of Czecho-Slovakia Protestants was held last September, with lectures given by the faculty of the John Hus Theological Seminary of Prague and others in addition to public meetings.

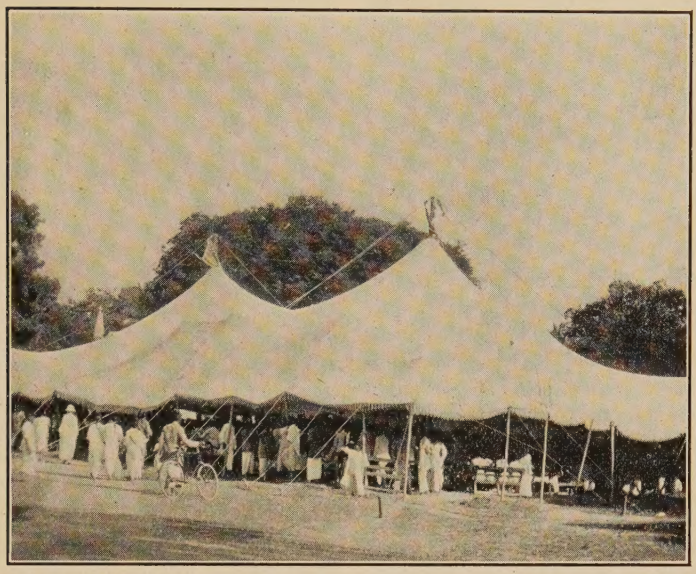
The Congress developed into a successful and imposing manifestation of Protestant and Czecho-Slovakia solidarity.

The Protestants are but a minority among the Czechs as well as among the Slovaks, but they live their individual and distinct life. Sometimes they are misunderstood in their religious peculiarity, as well as in their national and political attitudes towards the actual problems of the day. They were not ashamed to declare their special mission in the nation.

"Kostnické Jiskry,"—the leading Protestant weekly said:

"How many have we been here present, brethren? Thousands! Four, five, or even six, as somebody wrote? We do not know exactly, but our Congress convinces us that above numbers God's blessing goes. It was not in numbers where the significance of the Congress lies,—it was the spirit, which prevailed in it, in which it has grasped the heaviest and most unpopular problems and tasks. Our desire was not to please anybody except him who is above us, and in this lies a great strength. No political party will find an undivided pleasure in our resolutions, which form a part of our program. For one of them, they will be little nationalistic, for the other too socialistic, the third will not understand that we desire a radical spiritual evolution but repudiate the external, violent one. To some they will seem too radical and aggressive, to others they will hurt as unprogressiveness and religious backwardness. But we have shown that we want to be only Christians, may it please or displease anybody.

"We can say with a certain satisfaction that this Congress had a great advantage over the first one held twenty years ago: it was not called into existence by attacks led against us, but we from our own free will and necessity decided to arrange it. And the program of this Congress also was much richer. We have driven a deeper furrow. We have asked ourselves more what it means to be Christian in cultural, social and political aspect. Greater riches of impulses, more of courage to master the inmost difficulties. And if the Congress twenty years ago had so many beautiful results, we do believe that this one will be even more effective, and will bring about



South India Christian Endeavor Convention at Vellore. (From the Annual Report, Reformed Church Board of Foreign Missions.)

a harvest of good results, so that after decades it will be remembered as a milestone in the history of Czecho-Slovak Protestantism."

As a visible fruit of the Congress may be mentioned the unanimous determination to form a Protestant Church Federation between the evangelical churches of Czech and Slovak nationality.

It has been decided to arrange for a similar Congress in five years, when the Slovaks will be the inviting hosts.

SIGHTING PRESENT-DAY RELIGIOUS TENDENCIES.

An experience that is of far wider than personal interest was related by Mr. M. Willard Lampe in a recent number of "The Woman's Press."

Nineteen years ago he attended the Y. M. C. A. student conference at Lake Geneva, Wis., as an undergraduate: his first student conference. After the lapse of 19 years he attended that annual conference again, this time as a leader. The circumstances of both visits enabled him to sight the direction and changes in contemporary religious thought and feeling. His judgment is expressed in a number of contrasts.

"The point of departure 19 years ago was the Bible; this year it was human need." Then the opening address was a sermon on Romans 1. 14; now, not a single address throughout the conference, not even at the Sunday services, proceeded from a text. Even the printed Morning Watch meditations and the Bible discussion groups of today started with questions of personal need or human welfare, not with Scripture passages. But Mr. Lampe is careful to say that the changed method by no means implies neglect of Bible teaching on any topic under consideration.

"Nineteen years ago science was a problem for religion to solve; this year it was a help for religion joyfully to accept and use."

"Nineteen years ago Christianity was compared chiefly with the religion of other peoples; this year it was compared chiefly with the religion of Jesus." The comparisons Mr. Lampe advances to illustrate this contrast relate to so called Christian lands, not to Christianity.

"Nineteen years ago foreign missionary service was held up as the greatest of life callings; this year the geography of one's service was reduced to the vanishing point, and if anything Christian service in the homeland was magnified." This shift of emphasis doubtless is a reaction to changed world conditions, for the home and the

foreign fields are no longer separated by distinct lines of time or distance. We have multitudes of foreigners in our midst, and on the other hand the present problem of our foreign boards in many lands is to convert their work into the home work of the native churches.

"Nineteen years ago the leadership of Jesus was affirmed and argued; this year it was assumed."

"The climax of the conference was a most natural one. It came on the last day, when three foreign students, two Chinese and one Japanese, were baptized, agreeing to accept Jesus for themselves and to apply his principles, as far as possible, to their native lands. . . . . I came away from this recent conference in a state of spiritual exaltation, even as I had come away from the conference 19 years ago, but with a stronger sense of assured direction, based on the sighting of these lines of religious progress."

If we may take Mr. Lampe's findings as correct and representative, we have an interesting flashlight upon religious life in the colleges; for attendants at the student conferences are the leaders in the colleges. It would be interesting to have a similar contrast between the student's attitude toward personal consecration and toward social life over a stretch of years; for there has unquestionably been marked change in these directions. And outside the student field we would like to know how and in what directions the older Bible conferences have moved; for change in emphasis upon truth is also noticeable here every few years.

CURRENT THOUGHT.

The foundation for **religious liberty** is laid when a human soul discovers God.—President E. Y. Mullins.

"Conscience," said Uncle Eben, "is only a still small voice, and half the time wen it tries to speak up it finds dat de line is busy."

It was the tongue of Christ that preached the Sermon on the Mount, but it was the hand of Christ that threw the thieves out of the Temple. Christ did not preach peace with his mouth and vote with his hands to authorize thievery.—William E. Johnson.

Our faith rests primarily upon testimony, not upon reason. But we need no less to understand whether and why the testimony is adequate, and so far as possible a sufficient reason for the things attested. Thus faith invariably issues in philosophy, and philosophy makes faith intelligent.—Henry W. Rankin.

What is Christianity? I will tell you what we think it is. I will tell you what Christianity has always been regarded as being, during the great century of Presbyterian doctrine. Christianity, according to that view, is a supernatural revelation of a way of salvation from sin through the incarnation and bloodshedding of the Son of God.—Dr. Francis E. Patton.

When two men are walking down the road and a dog is following them, you can't tell whose dog it is until the road forks. Then you can tell. The dog will follow his master.

Next Wednesday night the theater will open and the prayer meeting bell will ring. **Right there the road will fork,** and if your wife will keep her eye on you she will find out whose dog you are.—Sam Jones.

They told us that if our merchant marine did not serve liquors on shipboard our vessels would be driven off the seas, for Americans would not sail on boats without liquor: it must be a floating saloon, or it would not interest us. But a generation trained to travel only on trains whose engineers and conductors and brakemen were total abstainers, felt more at ease with sober ship captains and pilots and crews than with imbibing sailors, so the false prophets missed it again.—**"The Case for Prohibition."**

The service of the Near East is a symbol of the heart of America, of America at its best. There are many Americas. A political America, which has not yet taken its place in the League of Nations nor proposed a better means for preventing war and building up international coöperation. An economic America, which has its eyes riveted only on trade advantages to be secured in the Near East and elsewhere.

But there is also an idealistic, a humanitarian, a religious America,—and this America is finding magnificent expression in its work of mercy in the Near East, which the future historian may consider one of the most far-reaching events of our day. Weighed in the scales of the future it will be this America of which we and our children shall be proud.—Rev. Samuel McCrea Cavert.

In the historical creeds the typical phrase "I believe in" means more than intellectual assent to a proposition or propositions: it means trust in and self-devotion to a person whose nature is declared by the names, attributes and propositions which follow. For instance, "I believe in God the Father," does not only nor even primarily mean, "I believe that God is the Father," but "I utterly trust in, and completely devote myself to God, being, as he is, the Father." Thus those who use the historical creeds with understanding recognize in them not compendious statements of intellectual positions, but means whereby individuals and bodies of men may make profession of that faith which is the heart's trust in a person.

At the same time that "heart's trust" has intellectual implications. The need for setting out these implications varies with varying occasions and also with the capacities of those who make the professions.

Such statements of the heart's trust in God, with less or greater development of its intellectual implications, commonly take the form to which the name creed has been given.—Statement, World Conference of Faith and Order.

Criticizing the Church.

When the inventor of the steamboat, Robert Fulton, used to go down to the little dock in New York City where he was building the steamboat which was the earliest prophecy of those great transatlantic liners upon which we ride so easily and swiftly today, when he walked down the plank in the morning to his work the place was lined with men and women who used to tap on their heads as he went by and say:

"Poor man, isn't it a shame he has gone crazy so young!"

When he finally got his boat ready to steam up to Albany, he invited a few friends, prominent people in New York City, to get on the steamer and ride with him. They were half ashamed to be seen on the boat, and, forsooth, when they got out into the stream and the engine did seem to stop for a moment, some of them said afterwards they would have given five hundred dollars to have been able to get ashore, so ashamed were they to be seen in the company of a man whose sanity was doubted!

Criticism means little. Every great forward movement has been criticized. Everyone who starts anything that is new or worthwhile is criticized. So when people knock the church, do not be too far misled by criticisms!—Rev. A. W. Beaven, D. D.

The Value of Time.

There are thrills ofttimes in prosaic facts. Not long since I was permitted, as an outsider, to attend a directors' meeting of a large corporation. The report was made of the year's business. When the chairman of the meeting cleared his throat, took off his glasses, and made the following remark, it thrilled me:

"A year is not a very long affair when reduced to actual hours and minutes, with a fixed time for opening and closing a mercantile establishment. There are less than 2600 hours in which to do an entire year's work, and into these are crowded only 150,000 tiny minutes. It is these minutes that count in profits."

This realization comes with greater force when you compute the average life of seventy years as only 840 months, and the average individual knows that thirty days is a short time when there is a thirty-day note due. As age creeps on apace we begin to calculate about what is remaining, as you would a bank balance. That is counted as one of the reasons why the world is speeding up in these days to make the most of that fast-flying thing known as Time,—the most precious, wonderful, but most wantonly wasted thing in life. When the balance sheet of the years come, it is not how much has been amassed in dollars and cents, but how much you have benefited human kind.

Take a little time and think over what time you are wasting under the pretence of recreation and rest!—"National Magazine."

THE MISSION FIELD: AT HOME AND ABROAD.

PRAYER USED AT THE ANNUAL MEETINGS OF THE CHURCH MISSIONARY SOCIETY, AND AT THE OPENING OF MEETINGS OF THE GENERAL COMMITTEE.

ALMIGHTY and most merciful Father, we give thee humble thanks for the light of thy gospel! Make us more grateful for this thy mercy, and more zealous for the salvation of all mankind!

Visit in mercy the church of Christ, enrich it more abundantly with the grace of thy Holy Spirit, and bless its endeavors to make known thy truth! Unite, as one man, all who are truly laboring for thee! Disappoint the designs of Satan! Let all Christian societies live in harmony and love: give them wisdom in all their plans, perfect thy strength in their weakness, and direct their labors to thy glory!

The harvest truly is great, but the laborers are few. O thou Lord of the harvest, sent forth laborers into thy harvest! Fill with thy Spirit those whom thou hast sent forth, and enable them faithfully and boldly to preach, among Jews and Gentiles, the unsearchable riches of Christ! Keep them from the snares of the world, the flesh, and the devil, deliver them from all evil, and make them wise to win souls!

Upon all the native converts whom thou hast gathered to thyself through thy laboring servants throughout the world pour out thy Holy Spirit, that as thou hast begotten them again unto a lively hope, so they may ever be followers of thee as dear children! Deliver them from all remaining darkness and ignorance, destroy and abolish in their hearts all that remains of Satan's kingdom, grant that their faith and hope and love may grow exceedingly, make them to be ready to every good work, and more especially to exert themselves for the salvation of those around them: that so, by their zeal and faithful testimony, by their holiness and fruitfulness, they may glorify thy name before their countrymen, and bring in unto thee from the midst of them such as shall be saved!

Have compassion, O most merciful Father, on all those who have come under instruction, though they be not yet altogether Christians! Convince them effectually by thy Word and Spirit of their sinful and miserable state! Pour upon them the spirit of grace and supplication, and draw them to Jesus!

Take away blindness from the Jews! Let them receive thee, O Jesus, as their Messiah, and proclaim thy saving name among the Gentiles!

Deliver all Mohammedans from the delusions of the False Prophet! O thou true Prophet of thy church, enlighten them by thy Holy Spirit, and bow them down at the foot of thy cross!

Pity blind idolaters who are kept in cruel bondage by the god of this world! Turn them from idols, that they may serve the living and true God!

O thou almighty Saviour, who by the right hand of God art exalted, and hast received of the Father the promise of the Holy Ghost, shed forth his light and grace on this dark world!

Cause all Christians, we beseech thee, to sow bountifully that they may reap also bountifully! O thou that lovest a cheerful giver, let all grace abound toward them, that they may minister liberally of their substance to the making known of thy name!

With these our humble prayers we join our praises and thanksgiving for what thou hast already done in making known thy salvation. Perfect thy work, O Lord, shortly accomplish the number of thine elect, and hasten the coming of thy kingdom!

Be present with us, O Lord, at this time! Give us all a single eye to thy glory! May thy blessing rest upon our meeting, and may all our hearts be this day quickened and encouraged to fresh and persevering efforts in thy service!

We ask these mercies for the glory of thy name through the merits and mediation of our Lord and Saviour Jesus Christ, and would ascribe to Father, Son and Holy Ghost, Three Persons in one God, everlasting praise! Amen.

JAPAN.

Fifty years after Columbus reared the cross on the shores of San Salvador Francis Xavier raised the cross on the shores of Kagoshima. There are about 730 Protestant church members there now, in addition to members of Roman Catholic churches.

The Japan Book and Tract Society suffered the loss of plates and stock in the earthquake, and is appealing for $25,000 to put it on its feet again. Meanwhile it is having three or four of its leading sellers printed in Kobe.

Last year this society sold over 630,000 pieces, for which nearly Yen 36,000 were received.

Forty pupils in the **Sapporo Girls' School, Hokkaido,** on Decision Day expressed a desire to become Christian workers; thirty-six a determination to lead at least one person to Christ during the year; eighty-six promised to pray for others every day; thirty-five definitely accepted Christ and wish baptism; sixty-six asked for prayers that they may better understand what it means to be a Christian.

Within a block in two directions the ruins are unbelievable. Everywhere little shacks have been put up, and people are beginning again in a most wonderful way. The government have surprised us with repairing water, light and transportation. Mail service is again in operation. Food of a simple kind is possible again.

This is certainly **an unusual people.** An adverse critic said after seeing the great disaster:

"I have yet to see my first tear, to hear my first complaint, to encounter my first beggar."—Miss Lila S. Halsey, Tokyo.

A Terrible and Touching Incident.

The buildings of the Army Clothing Factory Depot at Honjo were cleared off the ground some time ago and the plot all fenced in with a high iron fence, leaving just one entrance down a narrow street, lined with shops on both sides. When the fires broke out in different parts of Tokyo, and the people in the Honjo district wanted somewhere to go, they were many of them told to go to these grounds, so thousands went there with their bedding and household utensils, thinking they had at last found a place where they could spend the night in at least comparative security. Before long, however, the fire was all round them, and as the wind rose the flaming pieces of wood and red hot sheets of metal roofing were blown over the surrounding fence and hurled down on the heads of the poor people below, so that it is said that as many as thirty-two thousand lost their lives in that one place.

Among those there was one Christian man, connected with the Christian Police Association, and his mother, brother and daughter. This Japanese was not a preacher, but he started speaking to the people. Some of them would not listen, but said, "We cannot believe in either God or Buddha at a time like this," and they threw mud at him, Others came with tears streaming down their faces and kneeling down, poured out their money at his feet, saying, "Oh, do tell us more! Tell us more!" He kept on as long as he could speak, and then when his strength failed and he passed away, his brother went on speaking.

The brother and the mother were saved, but the one who started the preaching died there with his daughter; but surely many precious souls were saved through his earnest and self-forgetful preaching that night.—George Braithwaite.

PACIFIC GARDEN MISSION CHICAGO.

After forty-three years on Van Buren Street, Chicago, in a building famous for its vice in previous years, the enormous rents and the change in the personnel of the people passing the door caused the removal of the famous Pacific Garden Mission to another part of the city. After much prayer 650 South State Street, in the heart of the cheap lodging-house district, was chosen. One of the converts, who has been a missionary in Japan for years, says he helped to rob many a man in this very place, enticing them from the Polk Street Railway Station nearby. So God has changed another den of vice and iniquity into a place where the gospel is being preached.

While South State Street, the noted "levee," has changed for the better in the last few years, its crowds are yet of the class for which rescue missions exist. The doors swing open every night as usual. Has any other place in the world the record of never being closed one night in forty-six years as has this old mission? Its converts are scattered over the whole world. So well remembered are some of these that a well known Chicago paper in its "Thirty Years Ago" column mentioned as an item worthy of note the "Conversion at Pacific Garden Mission of Dick Lane, a burglar."

The attendance at the meetings averages 75 to 100 persons a night. People flow past the door between the hours of seven and eight on a fine night at the rate of 1300 per hour by actual count, being attracted by the vicious movies, low grade burlesque shows and lady barber shops. The old, old story is proving the power of God over and over again. Many have been professing conversion,—dopes, drunkards, cigarette fiends, dips, street girls, thieves,—all classes are being reached in the hall and on the street. Jail work is carried on, homes and hospitals are visited. The last two years have witnessed wonderful scenes at the street meetings among both white and colored people, the latter in the 35th Street region where the race riots were so fierce a few years ago. An old Packard auto with a set of electric chimes on the running board has proved a good drawing card. Only testimonies are given at the street meetings. Mr. Taylor, the superintendent, uses a small mirror in open air work,—one of which he would be pleased to send to any interested inquirer. These mirrors have gone all over the world, and are greatly used in the conviction of sin.

The trustees made a good move, under God, when they bought the property on South State Street. The men of the cheap lodging-houses are learning that there is the same friendly hand held out to them as in the time of the famous Harry Monroe and Mrs. Clarke, the founder. Days of greater usefulness are opening before this noted mission.

Figures of the work are lacking. It has always been the policy of the mission to let God do the bookkeeping on meals, beds, garments, visits, etc.

A VOICE FROM JAVA.

A. Th. J. van Emmerik.

To introduce myself: I am the founder and stand with my English wife at the head of the White Cross Colony (Dutch, Wittekruis Kolonie; Javanese, Salibputih), near Salatiga, a settlement for the poorest of the poor natives exactly in the middle of the island of Java, with its 36 millions of Mahometans, where we proclaim with all our might that Jesus is the Son of God and the Saviour of the world.

Twenty-two years ago there was in the middle part of the island a great famine, which swept some hundreds of thousands into an untimely grave. At that time we cast in our lot with these starving people, and God has most wonderfully helped and blessed us. Praise his name for ever!

We are absolutely independent of merely human aid. Personally I am not popular with most of the Europeans here in Java, and I often feel that I am standing most solemnly alone, and yet not alone, because I realize that the strongest power in the universe is on our side, the power of Jesus. Bless his name!

Our work is developing most beautifully, and its future is very promising. Some of our (native) children trained on the colony are now Salvation Army officers, school teachers, etc. We have at present 527 people under our care, which means feeding and clothing them, paying them for their work, building them houses, and having schools for the more than 300 children. The whole day long on nearly every part of the colony songs of salvation are sung, often very heartily and sweetly, especially by the children.

We thank God with all our heart for this work, especially since through it several members of the "Sareikat-Islam," a most fanatic and dangerous Mahometan-Bolshevik sect, profess salvation in our meetings.

The last six years your valuable monthly has often been a blessing and a help to us who are fighting to raise the standard of the cross as high as we can in this Mahometan country with its atheistic government.

A missionary family in Java. Mr. and Mrs. A. Th. J. van Emmerik, children and grandchildren.

My heart is often chafing against the rock of spiritual darkness and indifference in this by nature so richly endowed country. O, how I should like to open my heart for American Christians, and let my often pent-up feelings gush out in strong accents before people with living souls!

MISSIONARY REPORTS.

We often regret the partial and disjointed character of the news we give in this department month by month. Summarized statistics give a feeble conception of work accomplished. Incidents and anecdotes represent only titbits of experience that occur in the steady grind of faithful effort day in and day out. Still, it is that or nothing, for space permits only a bird's-eye view of the mighty missionary enterprize in all lands, the story of which, if it should be written, we suppose, side by side with another big subject, that "even the world itself could not contain the books that should be written"! We skim the cream off the voluminous annual reports, magazines, bulletins, letters and clippings, that come to our desk.

We would say to our readers abroad that reports and other literature are welcomed by us, as we like to get material firsthand. Let the senders be assured that everything is looked over! A single anecdote or suggestion culled from a report is worth all the time and trouble involved, as it is speeded on a larger publicity. Moreover, reports are not consigned to our wastepaper basket, but if not retained for office use are given to friends who use them in missionary classes and visitation.

To be properly informed on the missionary question every one should procure the reports of at least the missionary societies of his own denomination. The monthly magazines are excellent periodicals, full of human interest, and of historical and geographical information. Surely they make better reading than the fiction magazines!

Just now a number of annual reports are on our desk, to which, as specimens, we would direct the attention of our readers.

104th Annual Report of the Board of Foreign Missions of the Methodist Episcopal Church for 1922. 150 Fifth Avenue, New York. 776 pages, illustrated.

The M. E. church is at work in almost all the non-Christian world. The descrip-

tive and statistical introductions in this book regarding the areas occupied provide a generous education, while the religious work usually reacts to some extent to the political and social conditions.

We suppose there is no form of Christian effort that is not in active operation here or there, so that the study of this Report affords the greatest variety in suggestiveness.

Throughout the book the Centenary aims dominate local reports. The forward steps and financial promise of 1921 had to be resurveyed in view of the curtailments of 1922. Yet there was advance and encouragement practically all along the line. Thus in China the diamond (75th) jubilee of the founding of M. E. Missions promised a new center and source of interest. Work for Koreans in Manchuria, begun in 1921, expanded to four quarterly conferences and 13 preaching places, and this was doubled by taking over the work of the M. E. Church, South. This was carried on by self-support, without any funds from the Board.

No less than six pages are devoted to a report of agricultural mission work, in Angola, Portuguese West Africa. It tells of varied experimental work, and of success in introducing Iowa prize corn, melons and cucumbers and gourds from India, graded stock, tractor farming, etc. A most worthy accomplishment, which is sealed by this word from the missionary in charge:

"Now I want to bring again my testimony before God that this agricultural missionary is at heart first of all a missionary, that his agriculture is the means and not the end of his effort. My greatest desire is to see the heart of Africa brought to Christ, and to this my best efforts have been and shall be dedicated to the aim of raising up worthy witnesses for the Master through our Quessua School."

91st Annual Report of the Board of Foreign Missions of the Reformed Church in America, 1923. 25 East 22nd Street, New York. 162 pages, illustrated.

This Board operates in Amoy, China; Arcot, India; Japan and Arabia. There are 169 men and women missionaries, ordained and not ordained, and 758 native helpers in all.

In common with all the societies this Board had to "cut down, close up, and consolidate," yet on the whole there was advance. But in India the figures exhibit a falling off due to thorough pruning. Orders having been given to remove from the rolls the names of those who had been absent from their villages for over two years, a total of 2029 names was dropped. During the year 823 persons were received into the Christian community, leaving a large net loss. There was also a falling off in Sunday school and Christian Endeavor attendance.

Last year a treaty was made between the Arab state of 'Iraq and the British government which is to be effective for twenty years. It is most significant for the work of the Arabian Mission in that explicit provision is therein made for freedom of missionary work in the striking words of Article XII:

"No measure shall be taken in 'Iraq to obstruct or interfere with missionary enterprise, or discriminate against any missionary on the ground of his religious belief or nationality, provided that such enterprise is not prejudicial to public order and good government."

In Mesopotamia the missionaries reported the increasing success of the Bible shop, both as an agency for the distribution of literature and a center for personal work. The young educated Arabs of the river country seem more open-minded in their readiness to investigate the claims of the Christian religion, and many have shown decided interest. A particularly interesting phase of the work has been the river touring, made possible by the purchase of a launch with the generous gifts of the Milton Stewart Evangelistic Funds. Numbers of streams branch out through the deserts, and using these natural waterways, Mr. and Mrs. Dykstra have been able to reach places previously never visited, and have found large and interested audiences.

26th Annual Report of the Christian and Missionary Alliance, 1922. 690 Eighth Avenue, New York. 196 pages, illustrated.

This Board has work in India, the Afghan and Tibet borders, French West Africa, Sierra Leone, Congo, Japan, the

Philippines, Porto Rico, Jamaica, South America, China and Palestine. It recommends that the following unevangelized fields be made subjects of earnest prayer, that doors may be opened and entered speedily:

"(1) In Africa,—the millions in Southern French Soudan, and in French, Italian and British Somaliland;

"(2) In Latin-America Republics,—the eleven millions of Indians in Mexico, the great Quichua, Armira, Inca and the savage tribes of Brazil;

"(3) In India,—Cutch, Nepal, and unoccupied Indian states;

"(4) In China,—the interior of the provinces of Kweichow and Yunnan, Hunan and Anhwei;

"(5) The Islands,—there are at least fifteen islands or groups of islands, which, as yet, have never had their first message of Christ's salvation.

"Further, we recommend that special prayer be made to God for the men and the money needed for this advance."

Of course the Report also summarizes the work of the society in the homeland, with large educational and publishing interests, field evangelism, work among Jews and colored people. The total income was $628,750, and the value of properties abroad $925,000. The staff consists of 424 missionaries and 896 native workers, with 22,544 persons baptized from the beginning.

Story of "The Lone Star" for 1922. American Baptist Telugu Mission. 110 pages, illustrated.

The Telugu mission is for ever memorable for the first Telugu Pentecost on July 3, 1878, when Dr. John E. Clough baptized *2222* converts after careful examination. However, the mission is not living on that rich experience, but enjoying large success each year. Comprising an area about equal to New York State, with a population of 6,506,400, baptisms for 1922 numbered 3185. The depleted missionary staff numbered 95 men and women in all, assisted by 369 Indian preachers, 1290 teachers, and 169 Bible women: not to omit the Ford car, which, indeed, is doing valiant service in all mission fields nowadays.

The pictures in this report are fine, coming almost every other page,—they are well worth the space. The relative smallness of the field allows the report to detail many interesting features of the work, making grand reading.

"There are many indications that our Christian community is rapidly rising in social and political influence. With the dawn of the new day in the East, the opening up of new avenues of service, and the granting of new rights and privileges under the Reforms Act, our educated young men, freed from the trammels of caste and trained in mission schools in the democracy of the West, have entered with enthusiasm into the new order and are rapidly taking a commanding position in the New India."

131st Annual Report of the Baptist Missionary Society (England). Carey Press, 19 Furnival Street, London. 234 pages, with maps.

The name and fame of Carey lend interest to this report, which operates not only in India, but also in Ceylon, Portuguese and French Congo, China, Jamaica, and Europe.

Two notes are dominant. There were 3596 baptisms during the year, and there was no deficit at the close, due to economy, enlarged self-support amongst the mission churches, and increased income from legacies.

One of the most gracious experiences of the year was the despatch of fifty Christmas gifts of £5 each to as many missionaries through the generosity of a donor who wishes to be known only as "Barnabas." May his tribe increase!

Four special campaigns were undertaken under the title "Three Days Thinking," when the secretarial staff from the Mission House visited four large centers with the object of stirring up missionary enthusiasm and support.

The Girls' Auxiliary had 164 branches in Great Britain and Ireland, with a membership of 3000. The Home Preparation Union, for study, had 334 enrolled students, an increase of 34 over the previous year. Eight former students are now missionaries on the field, and 17 are continuing their studies in college, after provisional acceptance by the Candidate Board.

The society had 495 men and women missionaries, and 2735 native workers, operating at 1414 stations and sub-stations.

The Christian Movement in Japan, Korea and Formosa: 21st Annual Issue. 697 pages. Committee of Reference and Counsel, 25 Madison Avenue, New York. $2.50.

While this is a yearbook published by the Federation of Christian Missions of Japan, it is no ordinary annual report, but rather a compendium of all Christian effort in Japan during 50 years, and in the other lands. And it is more than that, for there are articles on other subjects than church work, such as education, rural and labor conditions, peace and internationalism, the family, women workers, etc. Political and social conditions of all sorts are analyzed and summarized, with their religious reaction of course always in mind.

Considerable space is devoted to the National Christian Council of Japan, to which the editors attach far-reaching importance.

The more we examine the book, the more we are impressed with the comprehensiveness of its survey and the thoroughness with which it relates the progress of the cause of Christ in Japan, Korea and Formosa. Plenty of space is given to the contributed articles, while the usual lists of missionaries are given alphabetically, by missions, and by towns in the Appendix, with the "Act concerning Juveniles" and "Law Prohibiting the Use of Alcoholic Beverages by Minors" (Japan), and other features.

Directory of Christian Missions in India, Burma and Ceylon. Scottish Mission Industries Co., Ajmer, Rajputana, India. XXVII plus 374 pages, with maps. 3/6.

An overwhelming sense of the magnitude of Christian effort in India, Burma and Ceylon is the effect produced by this large volume, simply, we suppose, because we have not realized the immensity of the staff and machinery at work. On the other hand, compared with the teeming populations of these lands, and their deep need, the effort seems almost trifling.

Think of this: In 1903 a Board of Arbitration contemplated a map of India to show degrees of occupation, and the ratio of workers per million proposed was as follows:

100 workers per million, well occupied;

25-50 workers per million, insufficiently occupied;

Less than 25 workers per million, practically unoccupied.

On this basis this book shows that only Delhi in India and the western and northern provinces of Ceylon are well occupied. More than half of India is practically unoccupied, the total of all foreign workers in India, Burma and Ceylon being 18 per million. Of course recent transfers of responsibility to native Christians alters the significance of these statistics.

The compilation of the Directory reveals continual changes in personnel: a source of weakness. There were 5925 foreign workers in India, Burma and Ceylon, with 2491 new names in this edition, and 1397 names cut out.

The Directory is arranged by districts, giving the names of every Christian agency working in that district. All the 163 societies now at work sent in returns, including every type of institution. Roman Catholic missions are under a hierarchy created by Pope Leo XIII in 1886. They claimed 1482 residential stations, with 2818 resident priests; also seminaries and orders, institutions for brothers and nuns, educational institutions for boys and girls, orphanages, and 47 periodicals in English and 35 in 14 other tongues.

Bible and Literature societies, work among children and young people, special missions and churches, economic, philanthropic and various other institutions, and periodicals, are separately listed. Among them we notice homes for converts, for the blind, homes of rest, and a score of other types.

Report of the Church Missionary Society for Africa and the East, 124th year. Salisbury Square, London. 220 pages, illustrated.

The C. M. S., always quick to adopt new plans that promise efficiency, last year issued a popular report of the society's work for 1922-3 from the pen of the veteran Eugene Stock under the title, "The Ever-Growing Church." This occupies 96 pages of the full Annual Report before us. Its readable matter is illustrated by eight striking full-page pictures.

The society operates in six areas in Af-

The White Cross Colony, Java, Dutch East Indies. (See page 14.)

rica, in Palestine, Persia, India and Ceylon, five areas in China, and three in Japan. The total of foreign workers, including doctors and nurses, was 1234, as of date June 1, 1923, and of native workers, 14,129.

Baptisms in C. M. S. fields now number about 50,000 a year, or say 140 a day on an average. Three-fifths of these are adult converts.

Of all the reports we have read, none, we think, excels this. It is hard to quote from, it is so condensed. Here is one thoughtful note regarding divine grace in individuals:

"In old days, when converts were few and far between, the detailed narratives of individual cases used to come home, and occupy many pages each in C. M. S. periodicals. They are far too numerous now; and even if the over-worked missionaries had time and strength to tell the stories, there would be little space for the competing claims from different fields."

In many of the year books from India and Japan we have noted references to the visits of the Prince of Wales. Here, for example, is a paragraph from the C. M. S. report:

"We may well thank God for what Japan saw of the Prince of Wales' quiet but most effective loyalty to his Christian profession. Not only did he attend divine service every Sunday wherever he was, and on Good Friday, but he always greeted the missionaries. At one city, at a performance before him of college students, he called to the platform the bishop who was present, and for a quarter of an hour talked 'with real sympathy, and insight into the problems to be met.' At another, a naval port, 'the (Japanese) Admiralty gave the (C. M. S.) missionaries an excellent stand on the landing-stage, and H. R. H. spoke to each of us in turn.' At a third place not only were the missionaries, men and women, presented to him, but also the Japanese pastor, and a little girl representing the Sunday school, and letters from the local church were handed to him, 'asking him to convey to the C. M. S. their appreciation of what was being done for them and their country.' But there were consequences on this occasion. The vice-governor of the province afterwards called at the mission house, having seen, he said, 'the gracious way in which the prince spoke to you all and to the bishop as IF HE WERE THE UNCLE'!"

Annual Report of the Y. M. C. A.'s of China, 1922. National Committee, 20 Museum Road, Shanghai. 46 pages, with illustrations.

A model report, handsomely got up, most interesting in its briefly stated summaries of work done.

Two facts are conspicuous: the wide variety of Y work being undertaken, and the indigenous character of this work, both as to personnel and finance.

Speaking broadly, the Y has stood for all-round development, for Christian character as the foundation of a nation's greatness, for education, for service for others, —all novelties in non-Christian China. City, student and boys' work report great activity. Mass education of illiterates was something new,—popular campaigns to teach illiterates to read a thousand characters in four months. Why could not this idea be adopted in other lands?

China has 38 city Associations (not counting student Associations), with 378 Chinese and 81 foreign secretaries. Secretarial training and summer schools are developing new men. During 1922 China contributed $1,128,509 for the regular work of the Association.

101st Annual Report of the Hawaiian Evangelical Association, 1923.

The work of the Japanese department, of which Rev. F. S. Scudder is superintendent, is significant:

"Enthusiasm is like the mercury in a thermometer: it shows whether we are cold or hot, but is not adapted for registering progress. But after pegging away for years through ups and downs, we find real encouragement in a chart, covering a period of 15 years, which shows that the rate of increase in the number of Japanese Christians is slightly greater than the line of increase in Japanese population,—although that population was for years abnormally increased by immigration. It is nothing to boast of, but 512 members in 1907 have quadrupled into 2095 in 1922. Sunday schools are now swarming full, Christian Endeavor is beginning to come into its own, and conventions of Christians are of no mean proportions.

"And we fight not only against the world, the flesh and the devil, but against organized opposition. Some of our members have been boycotted, dynamited, and persistently maligned in the press, and as late as this enlightened year of 1923 children have been driven from Sunday school by a man brandishing a butcher knife at them. Many are the tales of physical and moral heroism that could be told of loyal followers of Christ,—young men and girls accepting disinheritance, or bravely taking a stand in the home against practices which violate their conscience. You never know what record of courage you may find when you look into the face of a Christian Japanese youth, or adult either. One thing you may be quite sure of, they have traveled a road none too smooth."

The Apostle of Haiti.

Nosirel L'Herrison is called the apostle of Haiti. The American Baptist Home Mission Society has charge of this field. The life of L'Herrison of Jacmel, Haiti, is one of the marvels of modern missions.

Born of Roman Catholic parentage in 1856, he was early destined to priesthood. Sent to Paris to complete his education, he became very much interested in art, and decided to become an artist. After a time he became embroiled in the stormy political life of his home country. A turn in the political wheel made it possible for his party to get into power. Out of gratitude he promised to paint a picture for the Roman Catholic church of Christ at the well with the Samaritan woman.

While painting he became acquainted with a Protestant, from whom he borrowed a Bible to get the real setting for this picture. A new life came into his heart as he read the Bible. With another atheist he studied through the Bible, and turned to Protestantism. He was baptized in 1885.

He entered active work, and when in 1895 the missionary had to leave full responsibility fell upon L'Herrison. The present membership of his church in Jacmel is 809, with a large list as candidates for baptism. There are 15 outstations, nine of which have their own chapel, and two of which are in erection. A fine school work is also being carried on.

Overheard in the Nursery.

Elizabeth (to Alice on her knees)—"Oh, hurry up!"

Alice (dreamily)—"I'm thinking."

Elizabeth—"Don't think! Say your prayers!"

UNOFFERED YET!

Ye have not because ye ask not. James 4. 2.

Unoffered yet,—the prayer your heart is urging
That you should take to him who answers prayer?
Have dull distrust and long-time sorrow merging
Sealed fast your lips in silence and despair?
O soul, beware the tempter's art and snare,
For well he knows the worth of offered prayer!

Unoffered yet? Ah, this is why you have not,
And this the why of still your blinding tears,
And why your heart, so restless still and distraught,
Aches for its hope deferred the many years!
All that you need, and more, is waiting there
At Jesus' feet, the place of offered prayer.

Unoffered yet? He bids you come believing
He loves you with a love so strong and true,
More than you ask will be his gracious giving,
And no good thing will he withhold from you.
All things are his, with every one to share
Who puts him to the test of offered prayer.

Unoffered yet? "Unanswered" do not say:
None ever came unanswered from his throne,
None empty-handed e'er were turned away,—
How can the Father turn away his own?
Make large your suit, and larger still prepare!
There's naught too large for earnest offered prayer.

Unoffered yet? No, it shall now be offered,—
All that for life and life beyond I crave,
All that my loved ones need and Jesus suffered
On Calvary's cross that such as we might have:
And O, I find, beyond the world's compare,
More than I dreamed and sought in offered prayer!

Rev. T. S. Hubert.

Six-years-old tip-toed softly up to the little low crib where one of this world's very latest hopes was lying throned and swathed in the coverlets that love had sewn for its coming. Big brother's face was gravely intent, his eyes bright and shining. He stooped far over, and gazed down at that wrinkled, peevish bit of a face.

"Now, baby brother," he whispered into one tiny red ear half hid by the clustering black hair, "tell me about God before you forget!"

There was once One who did.—"Collier's."

THE KNEELING CHRIST.

Rt. Rev. Francis James Chavasse, D. D.

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. Mark 1. 35.

Jesus Christ on his knees is at once a revelation, an example, and an inspiration.

He is a revelation. We believe him to be truly man. He hungered, he thirsted, he was weary, he shed human tears, and died at last, as you and I must die. But to my mind there is no greater evidence of the true humanity of Jesus Christ than Christ on his knees, for we see in him the same sense of dependence, the same spirit of submission, the same need of communion with God which characterize us men. The kneeling Christ is one great evidence of his perfect humanity. And yet, as we scrutinize his prayer, we notice one remarkable omission. As the greatest of saints have drawn nearer and nearer to God, and become more and more conformed to the image of their Saviour, they have grown in humility, in their sensitiveness of sin: yet in the prayers of Jesus Christ there is no word of penitence, no cry of confession, no plea for forgiveness. For he had no sins to confess. He was made in all things like unto his brethren, yet without sin. And the Christ who prayed but had no sin to confess must truly be God as well as man. The kneeling Christ is a revelation.

And an example. Thank God that Jesus Christ prayed! There are times in your life and mine when perhaps we are sore vexed and hindered by the thought of the difficulties of prayer, thoughts suggested by the insignificance of man, by the infinitude of God, by the uniformity of the laws of nature; and we wonder perhaps if it is really true that prayer can be any more than a drawing us near to God and conforming us to his image. Is it really any use to lay our petition before God supposing that he will answer it? When such thoughts arise, the thought of the kneeling Christ banishes them. He knew the difficulties of prayer as we can never know them. He knew them all, and still he prayed. Therefore, without doubt, you and I may pray because he bids us pray, and sets us the example of prayer, and tells us that God hears and answers prayer.

In four ways I think the prayers of the Lord Jesus are an example. They are an example to us because he prayed in secret as well as in public; because he prayed definitely for people and for things as well as generally; because he prayed strenuously; and because to the prayers he added thanksgiving. Let us take each of these four points in turn.

Jesus Christ prayed in secret as well as in public.

He went up to the Temple and the synagogue, yet he did not regard public prayer as sufficient. Again and again St. Luke, the historian of his prayers, tells us how he withdrew to pray in secret. And he commanded us to pray in secret, with the promise that our Father who heareth in secret shall recompense us openly. My brothers, is there not a danger today of you and me undervaluing and neglecting private prayer because of the great increase of late in public prayer? I thank God with all my heart for the increased services in our churches, but there are dangers and temptations against which we have to beware; and I think one, not the least, of the dangers is this of our coming to regard public prayer as a substitute for and not a supplement to private prayer,—of our saying, perhaps, "I have had today, or shall have today, three or four public services; there is no need for me to spend much, if any, time at all in secret prayer to God." And little by little we are apt to starve our own souls in providing for the souls of others. The Lord Jesus Christ teaches us the absolute necessity of secret as well as of public prayer. For if our public prayers keep our private prayers from becoming selfish, and angular, and narrow, our secret prayers keep our public prayers from becoming formal, mechanical, indefinite. Jesus Christ teaches us the necessity of secret prayer.

Then, again, his prayers were definite, and not general only.

He prayed definitely for persons,—for St. Peter, for his murderers. He prayed definitely for things,—that St. Peter's faith might not fail, that his murderers might be

forgiven, that the Holy Ghost might be sent down. And for himself,—that the Father might glorify him, that the cup might pass from him in the Garden of Gethsemane. And he prayed especially on special occasions. Every great epoch in his life was punctuated with prayer. He was praying at his baptism, the entrance on his public ministry. He prayed when he was the most popular man in the country and the masses were trying to take him by force and make him a king. He prayed before his journey to Jerusalem. He prayed at his transfiguration, when his appearance was as lightning and his raiment white as snow. And he prayed the prayer of agony in the Garden on the eve of his death.

Jesus Christ's prayers were definite. I think we have great need also of seeing to it that our prayers are definite. We have so many to pray for that there are times, like these, when we are contented to pray for people in the mass,—our parishioners, our workers, and others,—and not to remember them, as our blessed Lord did, one by one before God. Much of a clergyman's praying ought to consist of intercession, and we ought to have some system by which a very large number, if it is impossible to remember all, a very large number of our people—our sick, our workers, those with whom the Spirit is striving, those who are in danger of falling away, those who have fallen away, and our special cases,—are remembered before God. Christ is our example in this respect.

Again, of course, every step in our ministerial life ought to be inaugurated with prayer and special withdrawing. Much can be done by Quiet Days, much can be done by Retreats, properly conducted, but there are some amongst us who find little help in the Quiet Day or in Retreat,—we are so differently constituted. I can think of one saint of God, whom I knew in earlier days, who told me he found no help in either, but his custom was from time to time to go, like Polycarp of old, into the country, and there, in some quiet lodging, shut away from his fellow men, spend one or two or three days alone with God in prayer. It was that which fed his spiritual life. And our Lord's spiritual life was strengthened by his retirement,—to the mount, the wilderness, or the garden. Such special times every one, I am sure, ought to make for himself, and each one of us must judge for himself which form they should take.

The Toil of Prayer.

Again, our Lord's prayers were strenuous. We read of his rising a great while before it was day, while it was yet deep night, and going forth to a solitary place to pray. His prayers cost him something.

I think we shall never pray aright until we learn to realize that prayer is one of the most difficult duties we have to do, a duty which draws out every faculty and every power which we possess if we are to do it rightly. Some of us read the other day the Lesson in Isaiah 64, that striking expression of the prophet, "No one stirreth up himself to lay hold of thee." We have constant need to stir ourselves up to lay hold of God, and it needs effort, it needs self-denial. There are times in your life and mine when prayer is exceedingly difficult. It may be through ill-health, through overwork; it may be because we have slipped back in the Christian life and lost something of our first love; it may be for lack of watchfulness; but no doubt there are times when it requires a tremendous effort to lay hold of God. And, brothers, we must make that effort, we must stir ourselves up! The kingdom of God suffereth violence, and the violent take it by force.

We need self-denial. Years ago almost a watchword of a remarkable movement in the Cambridge University was the necessity of the early morning watch. It was inculcated, it was pressed upon all the men both at Oxford and Cambridge at that particular time. I believe that nothing can take its place. I believe that like our Lord Jesus Christ we must rise very early in the morning, at no little cost to ourselves, and get a time alone with God while the spirit is fresh, and the mind is vigorous, and the house is still; when, to use Wordsworth's words, the city or the country wears the beauty of the morning, when the very houses seem asleep, and the great heart of the city is lying still. In those quiet moments, when the telephone bell will not ring, when the door bell will not ring,

when no tap comes at the study door to tell us that we are wanted, then is the great feeding time for the Christian soul, the trysting time with the Lord Jesus Christ. As the redeemed Israelites of old gathered manna early, before the sun was up, so must you and I gather the fine manna for our souls in the early morning. "Early in the morning," said the psalmist, "will I direct my prayer (order my prayer) unto thee, and will look up." "The prayer of David," said an old Jewish rabbi, "is God's delight."

We need not only effort and self-denial, but also form. I think it is James Vaughan of Brighton, whose sermons at one time used to be very widely read by the evangelical clergy, who says that just as there is a porch to every sanctuary so there ought to be a pause before every prayer. He says, "If I have ten minutes to pray, I will give three or four of those ten to think what I have to say, and how I am going to say it." I am sure it is necessary for us, when we kneel, to pause, to realize the presence of God, to remember to whom we are speaking, and either to arrange in our minds, or even to put down on paper, for what we are going to pray. Otherwise there is the great danger for many of us—for me, certainly,—of prayer becoming a reverie and turning into that dream of which the writer of Ecclesiastes speaks.

What I would venture to suggest is this,—that we have a regular subject for prayer for every day of the week. Let me venture to suggest the outline of such subjects, taking the life of our Lord Jesus Christ as the basis.

On Monday think of his incarnation. Pray that the mind which was in Christ Jesus may be in you! He emptied himself: pray for the self-emptying in your own experience!

On Tuesday think of his home life, and pray that your home—the most important home in the parish,—may be like the homes he visited in Nazareth, Cana, Bethany!

On Wednesday think of his public ministry, and pray that your public ministry may be like his, that you may be anointed with power and with the Holy Ghost, and go about doing good, healing all who are possessed with a devil, because the Lord is with you; that like the Lord Jesus you may go forth not to do your own will, but the will of him that sent you; that you may set the Lord always before you in your public ministry, and that the consciousness of his presence may never remove, may never be withdrawn!

Then on Thursday think of Gethsemane, the day of his agony, and pray for penitence, that the sin which agonized him may be cast out and hated by you! Pray for the submission which said, "The cup which my Father hath given me, shall I not drink it?" Pray that you may have submission in prayer! On Thursday think also of the ascension! Pray that you may in heart and mind ascend thither where he has gone before, that the ascended Saviour may send upon you his Holy Spirit, and that you may be looking for the glorious appearing when the Lord who went up into heaven shall so come again in like manner as he went up!

On Friday we think of the cross. We pray that we may realize more of the love that gave and the love that kept, and realize more and more the meaning of that profound mystery in our own spiritual life, the forgiveness of sins, the full, perfect, sufficient atonement of our Lord Jesus Christ, and that we may follow him, as so many of our sons have lately followed him, on the road of self-sacrifice to our Calvary.

On Saturday we can think of his death and burial, praying that we may be ready to meet our end, and that we may not fear to meet it and go where he went. And on that day, that Saturday which he spent in Paradise, we can think of and praise God for those dear ones of ours, who, as I think, do not need our prayers, but whom we should continue every day to think of, thanking God for their life, their example, their death, and their life eternal.

On Sunday we think of the day of his resurrection, an Easter Day in every week, and pray that the living Christ may become more and more a living reality to us, and that we may know more of the power of his resurrection, and may thank God for light created the first day of the week, and for the gift of the Holy Ghost at Pentecost.

If we had some such scheme as that, drawn up by ourselves, we should find it easier to pray connectedly, thoughtfully,

faithfully, than perhaps we sometimes do at present.

Thanksgiving.

Lastly, we should pray eucharistically, with thanksgiving.

Jesus Christ not only prayed, but thanked God. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes"; "Father, I thank thee that thou hast heard me. I know that thou hearest me alway."

So we should never let a day go by without praising and thanking God, as our Saviour did. We must weave in praise what we have won by prayer. We must never forget that close to us is what one has called a sunny land, the land of praise and thanksgiving, into which we shall often go that the sunlight of God may stream upon us. How often, when our prayers are cold and dry, and when we are like some bird that droops with broken wing and cannot soar heavenward in prayer,—how often would a few words of praise dismiss the cloud, dispel the darkness, and bring back again the light which for the moment we have lost! Yes, our prayers must have a strong eucharistic element, as our Lord's prayers had.

No Prayer in Vain.

Finally, our Lord's prayers are not only a revelation, not only an example, but an instruction.

We learn from his prayers that God hears prayer. He prayed at the baptism, and the Holy Ghost came upon him. He prayed at the transfiguration, and he was transfigured as he prayed. He prayed in Gethsemane, and an angel appeared from heaven to comfort him. He prayed on the cross, and Pentecost was the answer. Oh, yes, we can remember, as old Gurney said, "Praying breath is not wasted breath," that no faithful prayer was ever lost at sea, but (I am using the old Puritan's figure again,) just as ships which make the longest voyage bring back the richest cargo, so those prayers which seem longest in being answered bring back in the end the greatest blessing!

Yes, you and I must pray with the prayers of Christ before us, in the certainty that no prayer is ever offered in vain.

Need I remind you of the two great helps to prayer that we have? On earth the Spirit helping our infirmities, so that we can turn to him and implore his help whenever the spirit of prayer flags, and in heaven the Lord himself interceding for us. I think it was St. Ambrose who said: Just as a child, full of love to a father, runs into his presence with a nosegay which he has gathered himself, is met on the way by his mother, who takes the rude nosegay out of his hand, casts aside the weeds, adds beautiful and choice flowers of her own selection, and binds them together in a beautiful order, and sends him in to his father, so the Lord Jesus himself meets us, cleanses our prayers from their imperfections, adds his own intercession, and sends them to his Father.

O thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod:
Lord, teach us how to pray!

—"Christian World Pulpit."

THE POWER OF GOD.*

Rev. James Gordon Gilkey.

This morning we are to speak on a very difficult subject,—the power of God. It is difficult because it raises many questions that go to the very heart of our Christian belief.

Let me preface what I have to say by stating that I personally believe in a God "who is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us." I am going to try to give you my reasons for that belief in such form that you can present them to young people today.

The first point: The change in the thought of God that comes in the mind of a growing child.

Unless you appreciate the transition through which most young people go in

* Northfield Conference for Women's Foreign Missionary Societies, 1923.

their thought of God you will be unable to appreciate their difficulties and their doubts about the power of God.

Most boys and girls begin life with a very naïve and simple conception of God. You may remember John Fiske's childish idea of God. He says:

"As a boy I imagined a narrow office just over the zenith, with a tall standing desk running lengthwise, upon which lay several open ledgers bound in coarse leather. There was no roof over this office, and the walls rose scarcely five feet from the floor, so that a person standing at the desk could look out over the whole world. There were two persons there, and one of them, a tall, slender man, with aquiline features, wearing spectacles, with one pen in his hand and another behind his ear, was God. The other was a recording angel. Both were diligently watching the deeds of men, and recording them in the ledgers. To my infant mind this picture was not grotesque, but ineffably solemn, and the thought that all my words and acts were thus written down to confront me at the day of judgment seemed naturally a matter of grave concern."

If you talk frankly with boys and girls you will find that most of them begin life with some such picture of God. To older people it may seem grotesque, but to little children, picturing God as an old man with a white beard, seated on a cloud and looking down on top of the earth, or as a judge, with a pen behind his ear, looking out beyond his office and writing down in his celestial ledgers the record of human sin, the picture is full of serious meaning.

What happens as such a child grows older? He goes to high school and to college, and discovers that this world is not run in any arbitrary, fairy-story fashion. Rather, he learns that it is shot through and through with unchanging natural laws. Slowly he realizes that his childish picture of God will not fit in the new world which has been revealed to him by his study. He finds a sudden inconsistency between the world of his childish faith and the world of his maturer knowledge.

"The marvel of our present age is symbolized by the English astronomers who went out to Africa to study an eclipse, and stood at last beside their instruments on the veldt. 'Now,' says one of them, watch in hand, 'if we have not made a mistake in our calculations, the eclipse should begin at once.' On the instant the shadow of the moon begins pushing its way over the rim of the sun. What is the use of praying in a world like that? Stern as fate, absolute as tyranny, merciless as death, too vast for praise, too inexorable to propitiate, it has no ear for prayer, no heart for sympathy, no arm to save."

At this juncture what happens? Young people begin to say, "Even if God does hear our prayers, probably he cannot do anything about them. Then what is the use of praying?"

That is the problem you are meeting today, the problem presented by young people whose idea of God has been changed by their study, and who now are wondering whether God can really do anything, or whether he is only an absentee landlord of the universe, a spectator watching from afar in pathetic impotence while you and I try to struggle on our way alone.

How are you going to meet this situation? How are you going to convince these young people that God is "able to do exceeding abundantly, above all that we ask or think"?

As you approach this problem you will do well to begin with a statement of

Things that We Must not Expect God to Do.

In talking with young people I have found that many of their difficulties go back to the experience of unanswered prayer. "If God can do anything, why doesn't he do more? So many of my prayers and the prayers of the world have been unanswered that it seems to me if God could do anything, he would have answered them. As long as he did not answer them, it seems to me more likely to assume that he cannot and does not do anything. Why, for instance, didn't God stop the war?"

Suppose we try to meet these difficulties by discussing the things that we must not expect God to do. After we have cleared the ground by this negative discussion, we can go on to discuss the things that we can expect God to do.

We must not expect God to act in defiance of his own righteous character.

God is surely a fair and a just God, and we have no right to ask him to do something for our benefit that will bring corresponding disaster on someone else. If he did that he would violate his own righteous character.

For instance, a boy kneels down before a baseball game and prays, "O God, help our team to beat the other team whether they are better than we are, or not!" Would a just and a righteous God give the victory to an inferior team simply because a boy on the inferior team had asked him to do it?

Many of our prayers for victory and achievement resolve themselves into appeals to God to make up for our laziness and deficiency, to do for us things we have neglected to do for ourselves, and by some stroke of fortune to enable us to win an undeserved advantage over others.

We must not expect God to act unintelligently. That also would be in violation of his character.

It is unreasonable, for instance, to ask God to do for us today something which, although pleasant today, would bring disaster tomorrow.

There is a famous passage in the writings of Charles Kingsley that illustrates this point. During his notable career in England there was a very wet summer, and all the clergymen of England united in prayer to ask God to stop the rain. They asked Charles Kingsley to join, but this was his reply:

"How do we know that in praying God to take away the rain this year we are not asking him to send us cholera next year? I am of the opinion that we are. Now you may be able to understand better my fear of being presumptuous in asking God for a different kind of weather."

We must realize that God knows more about the present and the future than we do. Some of our prayers ask God to do things for us today which would involve disaster tomorrow, and it is clearly a mercy that God does not do for us what we ignorantly ask.

Still again, we must not ask God to violate the principles on which the world has been built.

Apparently one of the principles on which God has built the world is this: Most of his work for the bettering of the world is done through human agencies. If God wants to convert a nation to Christianity, he does not do it by a miraculous change which alters the nation's point of view irrespective of what we do. No! The way in which he works is through consecrated men and women, and we must let him carry out his purpose in his own way and in accordance with his own principles.

You would be surprised to analyze the prayers of many people and find how often they ask God to do things in ways wholly at variance with the methods he has repeatedly shown. How many people kneel and pray, "O God, enable us to make this church a tremendous success! But do not ask the minister to work too hard, do not ask the men and women in the church to study and think too much, do not ask anyone to do any sacrificial giving!" Does God answer those prayers? Hardly! God is apparently working on the principle that if things are to be changed, they will be changed—mainly—notice, I did not say exclusively!—through human agencies. We cannot ask God to relieve us from the necessity of cultivating our spiritual life, working hard to develop our churches, sacrificing ourselves for the cause of Christ, and by and by laying down our own lives in his service.

The same principle applies to individual lives. You remember Augustine's famous prayer, "O God, make me pure, but not now!" Can God answer a prayer like that? Hardly! God has shown repeatedly that if a prayer is to be answered the man who makes it must say, "Here am I behind my prayer! I will try to answer it myself. There are no reservations in my willingness to work with God."

When prayers are not answered, that is not always a proof that God cannot answer prayer. It is often a demonstration of our own unreasonableness in praying.

It may seem to some of you that this is a needless elaboration of a very obvious fact. It is not. If you talk to young people you will find repeatedly that their doubts can be traced back to the fact that certain prayers have not been answered. I have tried to suggest a way in which you can deal with this situation. Ask the young people if the prayer which was not

answered did not beg God to violate his own character. Ask if it did not beg him to violate one of the principles on which he made the world.

Now let us go on to discuss something more positive and constructive.

Things that We can Expect God to Do.

Before you try to teach older boys and girls I hope you will sit down and think through this problem.

If a high school boy comes to you and says, "How does God really help me day by day?" have you a definite, concrete answer for him? Here are some of the evidences of God's power you can give him.

God helps us by strengthening our own finer powers.

It is a well known fact that when anyone prays in all sincerity he finds, whether or not there is an answer in a change of outward circumstance, there is an answer in a change of his inward life. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth." Receiveth what? What does everyone receive who prays sincerely? Everyone that asks receives spiritual strength. That is true; you know it, I know it. You cannot pray honestly and sincerely without becoming a finer, stronger, braver, quieter, steadier soul. The first way in which God helps us is by strengthening our own finer powers.

One of Prof. Royce's students at Harvard wrote him:

"A long while ago I gave up all conventional ideas about prayer. When I pray now I no longer fancy that the course of nature is going to be altered for my sake, or that my prayers will help me avoid the consequences of my own folly or my own ignorance. But when things are too dark for me, when I am down on my luck, when everything is dark, I go alone by myself, bury my face in my hands, and think hard that God knows all about it, and by just understanding me will help me. So I try to get myself together. That for me is prayer."

"Everyone that asketh receiveth."

Consider, again, the testimony of Henry M. Stanley:

"I dare not say that my prayers have been unanswered. Whenever I have been in earnest I have been answered. In my expeditions into Africa prayer for patience has enabled me to view my savage opponents in a humorous light. Without a prayer for courage I could never have endured the flourish of their spears but half a dozen paces off. On all my expeditions prayer has made me stronger than my non-praying companions. It has given me joy and pride in my work, lifted me hopefully over fifteen hundred miles of forest track, eager to face the day's perils and fatigues."

Have you ever applied this principle to your own prayers? In nine cases out of ten the answer will come through a quickening of your own inner powers.

> Lo, what a change within us one short hour
> Spent in thy presence doth avail to make!
> What heavy burdens from our bosoms take,
> What parchèd ground revive as with a shower!
> We kneel, and all around us seems to lower,
> We rise, and all, the distant and the near,
> Stands forth in sunny outline brave and clear!
> We kneel how weak, we rise how full of power!

God helps us by putting new ideas into our minds.

This is one of the most important points for anyone dealing with young people to remember. Many boys say:

"I admit there is a certain subjective benefit accruing from prayer. I kneel and pray, and of course I feel better afterward. But that is not what I am interested in. I want to know whether if I pray God will give me an increase in salary. I want to know whether if I pray God will help me find a new job. I want to know whether if I pray God will really do something, not within me, but outside."

It is the difference, if you are acquainted with philosophical turns, between subjective and objective answers to prayer. When you are stronger within as a result of praying, that is a subjective answer; when something happens in the world beyond you and outside you, that is an objective answer. Does God give objective answers to prayer? I think he does, and my reason is this second point I have given you: God helps us by putting new ideas into our minds.

Let us take the case that the boy sug-

gested. He wants to earn more money, and he kneels down in the morning and prays, "O God, I am earning twenty-five dollars a week now, and it is not enough to live on! I must earn thirty-five dollars a week. Help me earn the extra ten dollars!" Will God answer such a prayer?

There are two conceivable ways in which God could increase that young man's salary.

By some miraculous interposition God could so change the order of things in the world outside that that boy, without any effort on his part, could go to his office and be greeted by the cheerful news, "We have decided to give you thirty-five dollars a week!" That is one way in which God could answer the prayer.

There is another way. What is it? God could put into the heart of that young man a desire to make himself worth thirty-five dollars a week by an increased ability, an increased loyalty to his job, an increased power of achievement. God could put a new idea, a new motive into his mind. Then when that new idea, and that new motive had had time, they would bring automatically the answer to the prayer.

These are two conceivable ways by which God could answer that boy's prayer. Which way does God usually take? You know as well as I that the way in which God normally works is to change us, and then let us, by virtue of our increased strength, our keener imagination, our more loyal devotion to our work, become able to answer our own prayers.

It may seem to you that this is a pqor illustration. Suppose we take one from the life of a minister.

Here is one who prays: "O God, help me to preach better sermons to my people! Help me to learn how to talk more directly, more convincingly, more powerfully to the people that come to church week after week!"

There are two conceivable ways in which God could answer that prayer. One of them would be so to change that minister that when he entered his study the next Monday morning he would suddenly find that he could write sermons like those of Phillips Brooks. What a wonderful answer to that prayer! But God does not do things that way. No; when that minister prays that he may be able to preach better sermons, what does he find? He finds a new conviction is borne in on him that the Christian faith is something worth talking about, worth believing, worth working for; and then there comes the realization that if he is to be a worthy preacher he must develop his own powers to the limit, and be ready to write, read, think, practise, as he has never done before.

Do you want to be able to do better work with your Sunday school class or your missionary society? There are two ways by which God could answer your prayers. One would be by suddenly making you a marvelous leader, or God could make you ready to put in an hour of hard work and prayer for every minute that you will spend talking to those boys and girls. You remember that poem of George MacDonald's:

> They all were looking for a king
> To slay their foes and lift them high:
> Thou camest, a little baby thing,
> That made a woman cry!
>
> O Son of man, to right my lot
> Naught but thy presence can avail!
> Yet on the road thy wheels are not,
> Nor on the sea thy sail.
>
> My "How" and "When" thou wilt not heed,
> But come down thine own secret stair,
> That thou mayest answer all my need,
> Yea, every bygone prayer!

"Come down thine own secret stair." Where is God's secret stair? It is in some new idea or some new purpose that comes into your life. What does Northfield mean to all of us? Here God has the chance to put into our hearts and minds new purposes, new thoughts, new ideas; and by and by, because he has changed us he can change our churches, our missionary societies, our world. If you will grant that God can put an idea into a human mind, you will solve, in that admission, practically every difficulty in reference to objective answers to prayer.

A third point: God helps us by putting new ideas into the minds of other people.

This may seem mere repetition, but if you think a minute you will find that this idea leads you into a wholly new conception of the power of God.

If God can put an idea into your mind,

it is certain that he can put a new idea into mine. If he can put a new idea into my mind, I may be able to do for you the things that you could not do for yourself. By and by some of the objective answers to prayer that you could not secure for yourself because of the conditions of your life, God can secure through me for you.

Let me give an illustration that will perhaps make this clear.

Three or four years ago several of us were sailing on Buzzard's Bay, and dropped anchor off New Bedford. We visited the whaling museum there, and met an old gentleman who proved to be a former whaling captain. One of the stories he told us was this.

"A good many years ago I was sailing in the desolate seas off Cape Horn, hunting whales. One day we were beating directly south in the face of a hard wind. We had been tacking this way and that all the morning, and were making very little headway. About eleven o'clock, as I stood at the wheel, the idea suddenly came into my mind, 'Why batter the ship against these waves, and strain the sails and the rigging any longer? There are probably as many whales to the north as to the south. Suppose we run with the wind instead of against it?' In response to that sudden idea I changed the course of the ship, and began to sail north instead of south. One hour later, at twelve o'clock, the lookout at the masthead shouted, 'Boats ahead!' Presently we overtook four lifeboats, in which were fourteen sailors, the only survivors of the crew of a barkentine that had burned to the water's edge ten days before. Those men had been adrift in their boats ever since, praying God frantically for rescue; and we arrived just in time to save them. They could not have survived another day."

Then the old whaler looked at us and said: "I don't know whether you believe in religion, or not, but I happen to be a Christian. I have begun every day of my life with the prayer that God would use me to help somebody else, and I am convinced that that day God put the idea into my mind to change the course of the ship. That idea was the means of saving fourteen lives."

People ask: "Does it do any good to pray when one is sick?"

Of course it does! God has access to the minds of doctors and nurses: God can give them new ideas.

People ask: "Does it do any good to pray when one is in difficult circumstances?"

Of course it does! God has access to the minds of people here and there, and when he finds someone who will follow an impulse for the good, then through that life God can answer the prayers of a dozen distraught and anxious people. "He shall call upon me, and I WILL answer him."

I have suggested three ways in which God helps us: By strengthening our own finer powers, by putting new ideas into our own minds that enable us to answer many of our own prayers, then by putting new ideas into the minds of other people and inspiring them to do for us things we cannot do for ourselves. Here is another way in which God shows his power:

God helps us by the providential ordering of circumstances.

Let me give an analogy.

Here is a father who is always making plans for the life of his son. A day comes when he takes that boy to college to begin his preparation for a career. When the boy is settled, his father says:

"I am going home now, and must leave you here alone. You will be happy for the first two or three days, but when next Sunday comes, and you hear the church bells, you will probably be a bit homesick. Do not lose your courage! Do not break down and cry! Remember we all expect you to play the man!"

The father says goodbye and goes away. But before he leaves town he calls at the house of an old college friend and says:

"I have a boy here that has never been away from home before. He will probably begin to be lonesome about next Sunday afternoon. If you haven't anything to do, and you could go and see him, it would help him a lot."

Then the father goes away. He has been through college; he knows how it feels the first Sunday in a strange town and a strange dormitory.

Sure enough, when Sunday afternoon comes that boy does begin to think of home. If he could only be there for an

hour! Try as he will, he cannot keep the tears back. But suddenly there is a knock at the door. A stranger is saying:

"I am a friend of your father's, and I came here thinking you would like to go riding with us this afternoon, and stay to supper with us."

Lonely and homesick? All the unhappiness is gone now. Why? Because his father had ordered circumstances providentially a week before.

Did the father break any laws of the natural world in so doing? Not one. Yet the need of that boy was answered,—answered by the love and the foresight of his father. "If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father!" God does not break natural laws. He does not need to. He works through laws in your life and mine, ordering events to meet our need.

Listen to the testimony of Mary Slessor of Calabar: "My life is one long daily, hourly record of answered prayer: for physical health, for mental poise, for guidance, for dangers averted, for enmity to the gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life and my poor service. I can testify with a full faith and a wonder-stricken awe that God DOES answer prayer. I know he does. I have proved it during the long decades when I was quite alone as far as human help and presence are concerned."

Have you ever applied all this to your own life, and tried to realize how much God is doing for you all the time? "We pray for God's help, but we little realize how steadily it is coming to us all the time. The intruding business that forces a pause when we are about to write an indignant letter, the spoken or printed word that comes to us with its note of cheer, the unwelcome delay that changes a momentous choice, the laughter of a little child, the words of a song floating in at a window, a sudden thought coming to us from we know not where,—in all these and countless other ways our spirits are impressed and our acts are guided."

O fellow Christians, let us go out to face life brave and unafraid! We are not alone: we are with him. "He shall call upon me; I WILL answer him."

"Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh"—where?—"in us: unto him be glory in the church by Christ Jesus, world without end! Amen."

REALIZING RELIGION.*

Miss Adelaide Landon.

III. SPIRITUAL BIRTH.

Isaiah 6. 5-10; Acts 9. 1-8.

We have faced ourselves, and know our shortcomings in the light of his presence. What next? As the prodigal son came to himself, and left off following his own way, and went back to his father, so we must come to ourselves, and rise up, and turn back to our heavenly Father.

That is what is meant by conversion: simply a turning-about: from our ways to his.

We need a spiritual birth, a change of heart, a new focus, a new center, before we can begin to attain even a little of God's purpose for us. Life is made up of progress plus cataclysm. Each one has to decide to put Christ in the center of his life some time or other, no matter how much that person grows gradually. It is a question of will power, of being willing to do his will instead of our own. We can do this, that is, try to tune our wills to the divine will, apart from Christianity, but Christ shows us what a life lived that way is like. He stands ready to help each one of us to attain just such a life through complete surrender to God's will.

He has a part for each one of us to play. No one can be a spectator in the game of life. We must find his will for us, and then do it fully. No compromises or halfway measures satisfy him. We cannot keep any bit of ourselves back from him.

* Northfield Young Women's Conference, June 1923.

He wants every bit of us, and is not content with less than our best. "There is no work of mine to do for him who is not wholly mine."

What will it mean for you and for me to surrender? It MAY mean giving up home, family, business, money, this world's goods, as it has for many disciples. It DOES mean cutting out all conscious sin and anything that we feel stands in the way of following him to the finish. It will mean a transformation inside, a change of values, a change of focus on life, a new center,—Christ.

It is not the things that we give up that count. We must not give up things just for the sake of giving them up. It is a question of putting God first, and then certain things have to go. It is not an emotional or even an intellectual experience. It is simply an act of will. We merely ask Christ to come in and rule our hearts, standing ready to do his will, wherever it may lead us. "If any man will do his will he shall know of the doctrine. . . . ."

1. "Whom shall I send?"

2. "Lord, what wilt thou have me to do?"

IV. SPIRITUAL GROWTH.

Psalm 73.

Through surrender we have received the divine spark. We must keep it alight and growing. How can we do this?

First of all, we shall have to re-think everything in terms of his values. Such a transformation of our outlook on life as comes through decision affects all our standards and motives and actions. We must then begin to apply these newly acquired standards to all sides of our lives in the realms of thoughts and actions, if they are to become our own. In all that we think or do, our test is, "What would Christ think or do?" Everywhere we go, we ask, "Could Christ be there?"

We are babes spiritually, and must have food and air if we are to grow up. Spiritual food comes from Bible study, from learning more about God. How can we try to live a Christian life unless we know all we can about Christ's life here on earth? We must know our Bible. Spiritual air, or contact with God, comes through prayer, the secret of all real spiritual growth and power. Prayer was the keynote of Christ's life, and ever since has been the unseen force in the lives of all vital Christians. By prayer I mean listening to what God is trying to tell you, as much as talking to him. Prayer is a dialogue, not a monologue, as we are so apt to think. The biggest help in the world is the quiet time in the morning, or, as some call it, the Morning Watch. That time given to Bible study, prayer and listening the first thing in the morning affects our whole day and makes us more sensitive spiritually. No one who is trying to live a Christlike life can afford to start a day without the strength and insight and guidance that come from being alone with God before the day begins.

Church, the beloved community of those who follow Christ, is another indispensable means of nourishing our spiritual life. Books, other than the Bible, are also a great help. We need to keep in touch with other vital Christians too. As we reach up to God, we also reach out to people to help and to be helped. Besides food and air, we need exercise which comes through contact with others, through living our beliefs, and through giving away what we have found. Love of God implies love of man. Without either one, we cannot be whole spiritually.

1. What are the difficulties in attaining real prayer?

(To be continued.)

Special Dates in 1924.

New Year's Day, Tuesday, Jan. 1.
Week of Prayer, Jan. 6-12.
Lincoln's Birthday, Tuesday, Feb. 12.
Washington's Birthday, Friday, Feb. 22.
Shrove Tuesday, March 4.
Ash Wednesday, March 5.
First Sunday in Lent, March 9.
Palm Sunday, April 13.
Good Friday, April 18.
Easter Sunday, April 20.
Mother's Day, May 11.
Ascension Day, Thursday, May 29.
Memorial Day, Friday, May 30.
Pentecost, Whit Sunday, June 8.
July the Fourth, Friday.
Labor Day, Monday, Sep. 1.
Armistice Day, Tuesday, Nov. 11.
Thanksgiving, Thursday, Nov. 27.
Christmas Day, Thursday, Dec. 25.
Watchnight, Wednesday, Dec. 31.

SPECIAL LIFE GIFTS

AT a meeting of the Board of Trustees of The Northfield Schools, October 6, 1923, on recommendation of the Finance Committee, it was voted to adopt a plan whereby "SPECIAL LIFE GIFTS" would be received by The Northfield Schools, and an annuity paid the donor, or some person designated by the donor, for life.

The allowed income would conform to the following schedule:

To and inclusive of 44 years
4 per cent

From 45 to 49 years (both inclusive)
4½ per cent

From 50 to 54 years (both inclusive)
5 per cent

From 55 to 59 years (both inclusive)
5½ per cent

From 60 to 64 years (both inclusive)
6 per cent

From 65 to 69 years (both inclusive)
6½ per cent

From 70 years (inclusive) and upwards
7 per cent

To the donor a number of advantages over an ordinary form of investment would accrue:

First: The assurance of annual payment of income without the cost and anxiety of the care of securities and their reinvestment from time to time.

Second: The security of the principal, The Northfield Schools being an incorporated institution administered by a board of trustees of recognized standing.

Third: Assurance that ultimately the principal itself will be used for the Christian education of young men and young women, many of whom will in the coming generation be leaders in Christian service.

Gifts may be made in cash, United States bonds, or other securities at their present market value, and acceptable mortgages.

The plan that has been adopted is to keep the funds from such a source in a separate account, which is carefully audited by certified public accountants.

The rates of income are determined on principles that are widely recognized, and payments on these contracts are made without the necessity of drawing upon the general funds of The Northfield Schools.

Any inquiries are welcome, and may be addressed to

W. R. Moody

East Northfield, Mass.

ONE OF THE WORLD'S GREATEST HOURS.

A NEW YEAR EXHORTATION.

Rev. W. L. Watkinson, D. D.

At the present moment a general feeling of depression exists concerning the welfare and outlook of the nations. Not only are politicians troubled about the material and social welfare of the nations, but the church also fears that the kingdom of God has suffered something like an arrestment. It is suspected or assumed that there is a sudden falling away in the moral and spiritual condition of the peoples, and with this their stability and progress are threatened.

This depression in some quarters is so acute as to amount to something like panic and despair. It cannot be regarded lightly. The melancholy mood always implies more or less of paralysis. Tell a man often enough that he looks very ill, and he dies. Addressing an assembly of students, Pasteur said:

"And whatever your career may be, do not let yourselves become tainted by a deprecating and barren scepticism, do not let yourselves be discouraged by the sadness of certain hours which pass over nations!"

If scientists need to be warned against the insidious and paralyzing mood, the religious world has still greater reason. A wave of sadness at this hour is passing over the nations; the church shares in it, and is in danger of becoming tainted by a deprecating and barren unbelief which is full of discouragement.

The immediate cause of this outburst of gloom is the distracted condition of the world as the consequence of the war. The consternation of the Japanese following the earthquake may represent on a small scale the distress of the nations caused by this tragedy. Glowing hopes were entertained that the awful struggle would create a more serious public mind, and that the inhabitants of the earth would learn righteousness. It was a pious hope with no reasonable basis, and the event has by no means justified the anticipation. There is apparently a sad retrogression. The levity of the times surprises us. Morality in many departments is manifestly relaxed. Religious faith appears on the decline. The signs of the times perplex and dismay the lovers of God and man. "Therefore he poured upon him the fury of his anger, and the strength of battle; and it set him on fire round about, yet he knew not: and it burned him, yet he laid it not to heart" (Isaiah 42. 25).

Yet can we be sure that there is a real set-back, that the state of things is worse than before, that the kingdom of God has suffered arrest?

Few things are more difficult than to appraise rightly the social condition of the moment, and it was this that led the Duke of Wellington to speak with contempt of "the ignorant present." We judge superficially, hastily, from too restricted a view of the subject in question. And the great part played by the personal equation in any judgment of social movement must not be forgotten. Our particular mood colors all the outlook, and often seriously hides the truth of things.

It is so in our criticism of nature. In our gloomy hours the blue sky looks like a chimney, and the crystal sea a sewer, whilst in a happier mood nature appears to us all sunshine and beauty. And in the interpretation of complex social phenomena the personal mood may still more easily affect our estimate. When a trustee complained to the Irish church-keeper of the coldness of the place, the injured man drew a thermometer out of his breast pocket to prove the geniality of the atmosphere. So do we often determine the state of our environment, not according to the facts of the case but in the light of our depressed or glowing feeling. To attempt amid a thousand contradictory signs to ascertain the particular stage of progress or decline which any nation or race has reached is like looking into a chronometer-maker's shop, where amid a multitude of dials each tells a different story, and we cannot be sure what time of day it is. God alone knows the truth of the times and seasons wherein his purposes are advanced or delayed, and the less we affirm and prophesy the better.

If we duly reflect we shall perceive that

we have little reason to lose heart because we find ourselves living in an agitated world. It is a profound error to regard an age of tranquillity as the ideal season of progress. The progress of the race seems best secured by the course of history taking the line of greatest resistance. Vinet, writing of the 18th century and of the period antecedent to the French Revolution, confirms this view:

"On the whole, during these thirty years peace prevailed, France was tranquil within, and consequently prospered. But the moral effects of a long calm are not always analogous to physical effects. Peace is good when it is united to justice and morality. Peace may be transformed into a calamity when it heats the exhalations of which war would have favored the evaporation. Peace during this period was not salutary either to morals or to national character" ("History of French Literature").

We are fond of the saying, "Peace has her victories no less renowned than war," yet we may also remember that peace has her perils no less than war. If we turn to the Old Testament we find confirmation of Vinet's philosophy: "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him, and his scent is not changed" (Jeremiah 48. 11). In the New Testament we read: "So the church throughout all Judea and Galilee and Samaria had peace, and was builded up" (Acts 9. 31). We may regard this as an exceptional miracle in an age of miracles. When the church is granted rest it usually goes to sleep. For the most part the primitive church flourished amid imprisonments and martyrdoms; that a lull was seized upon wherein to edify it is an extraordinary instance of Christian wisdom, zeal, and faithfulness. The cause of God, the real cause, throve more under Domitian and Diocletian than it did under Constantine.

So far from amazement at the present unsettlement of the world, every student of history knows that there has been no prolonged period without serious disturbance; one crisis succeeds another; the interludes of quiet have been rare and brief. It would also be difficult to prove that the upheaval of our day is more tragic than the sanguinary revolutions of the past; although, obsessed by the throes of the moment, it is natural for us to think so.

We ought to experience no pained surprise at these national and international disturbances, however ruinous they may appear. To no small extent they are the result of the doctrines we preach, of the hopes we inspire. Nothing in the present condition of things is good enough, and however monarchs may be troubled by fear of change, it is in the wreck of dynasties, constitutions, institutions and denominations that we see the possibility of a new and better world, and the signs of its coming.

"Earth's basis shook confirms our hope."

Instead of bemoaning our fate that we were ever born in such a troubled age, let us congratulate ourselves that God has chosen us as actors in one of the world's greatest hours!

We are not without strong reasons for confidence in the coming of a better world, of a purified and ennobled humanity. The pessimist is accustomed to refer us to the brilliant peoples and achievements of past ages, and then in contrast with these to emphasize the darker aspects of present civilization, with a view to discredit the theory of progress; on the contrary, he assumes stagnation, or even degeneration.

Scientists tell us that in earlier ages low groups of vegetation attained to an elevation unexampled in later times: they grew to sizes and attained degrees of complexity of structure not known in this modern era. Not only so, but growths of higher types attained a surpassing excellence. A few grand trees of the old world, such as the California Sequoias, survive, solitary specimens of a splendid vegetation that has passed away. And we are told that in the London clay are found fossil stems of palm trees larger than any growing on the earth today. But we cannot argue from these rare perfections of the geological age that it can be compared with the gardens of the present. Nature has not been standing still during the immense interval, but has slowly swept away inferior plants, and substituted for a few advanced growths of

vegetation a thousand beautiful woodlands, and painted the landscape with millions of glorious flowers.

History renders it indisputable that ancient society was not without splendid material, intellectual, and moral developments; but that such society, on the whole, equalled modern civilization can only be the verdict of a perverse judgment. Intervening ages have slowly eliminated many ugly institutions and practices which were prominent features of ancient society; and forms of evil still persisting, like tyranny, inhumanity, and impurity, call forth sincere and impassioned protests. One of the foremost scientists of the day, Professor J. Arthur Thomson, writes:

"This is the largest fact to be borne in mind in our interpretation of evolution. The process has been on the whole progressive. With Lotze, we hear 'an onward-advancing melody'" ("The System of Animate Nature").

And the social advance is more striking than is that in the realm of nature over which science exults.

Whilst we listen to the reasoned pessimism of Schopenhauer and Leopardi, or to Byron wailing his "monstrous melody to the moon," or follow the philosophy of Nietzsche affirming the eternal recurrence of time's gloomy epochs, we are tempted to abandon hope. But turning to the actual condition of things, and judging its diverse sights with an impartial mind, we are reassured. It is a profound mistake to gaze so intently on ghastly and depressing phenomena. Deprecating a partial outlook, the Bulgarian proverb warns against "living in a room with one window." Yet morbid souls select such quarters, and brood over a restricted and depressing prospect. They live in sight of an asylum, or of a prison, a workhouse, a hospital, a graveyard, until in the end they practically doom themselves to live without a window at all; in other words, the sad things of life and society secure undue attention until something like despair supervenes. To form a just estimate of the situation we must look around, choose the observation car, survey all the factors in a scene where the good and evil are so strangely mixed, and in doing so we learn not to despair of the progress of the world. To discredit our civilization men talk of the wisdom of Egypt, the glory of Greece, or the grandeur of Rome; but none of the sane would prefer to live in an ancient age and realm if they had the opportunity. Our generation may be adorned with less gilt than some of former times, yet is it far richer on the whole in the gold of things.

What is true of the world in general is not less true of the religious sphere. The modern Christian church is often abused as though it were a decaying institution; yet, fairly judged, it is found to be an expanding sphere of spiritual life and fruitfulness. Critics fasten their eyes on a few dead trees and a good many barren ones, on unsightly weeds and fungi, and on withered branches which blemish the vineyard, when they should look higher and rejoice in the branches that run over the wall. Despite the contempt of the superficial, the modern Christian church is the strength of our civilization; and the wonderful growth of our foreign missionary work during the last half century demonstrates its vitality, and kindles afresh our hope for mankind. "It moves, for all that," whispered Galileo to his friend; and in spite of the scepticism of theologians and philosophers, we dare to affirm the same concerning the kingdom of our God, the kingdom of truth, purity, righteousness, and peace in the earth.

A Firm Faith.

Two things are specially called for in the Christian men of today: first, a firm faith in the full realization of the saving purpose of God in Christ, and secondly, a mind to work.

Our Lord was the greatest teacher and example of faith that the world has ever seen. Well may the writer of the Epistle to the Hebrews place him in the front of the long procession of the heroes of the faith. How absolute was his confidence in the triumph of righteousness! How dauntless his courage! How sublime the calm with which he waits until all enemies are put under his feet! No misgiving, wavering, faltering in him! The cross was the grand expression of his faith; if it triumphed there it was invincible, unconquerable.

We need to be partakers of the same

faith, and our lack of it is at the root of all our questionings, hesitations, and failures.

The late war, with its consequent chaos and suffering, has given rise to much scepticism respecting the divine existence and sovereignty, and the coming of his kingdom of righteousness and peace. Is there knowledge, power, lovingkindness in the Most High? Is Christianity played out? Has Christ failed? Has the church of God become obsolete? Must the hope of an ultimate world of virtue, brotherhood and felicity henceforth be counted a superstition? The air is full of these and similar cries of doubt and denial. Even the faith of sincere Christian men is shaken, and they are deeply pained by problems that the wreck and carnage of the war have thrust upon us. But is not this saddest event of modern days capable of another and happier interpretation? Sir Philip Sidney wrote: "In equality of conjectures we are not to take hold of the worse, but rather to be glad we may find any hope that mankind has not grown monstrous." So we may justly rejoice that in a dubious hour we can see it possible to justify the fact and method of the divine government. For more than a century Cowper's great hymn has consoled tens of thousands to whose experience it has appealed:

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

A later science shows that this is not so much pious sentiment, but it is wonderfully true of the course of nature. The eminent scientist already quoted treats of the optimism of pathology, pointing out that many processes regarded as maladies really represent the organism's best efforts to counteract poison, antagonize assaults, and repair injuries. "Against the old view of inflammation as essentially an injurious process leading to the destruction of tissue, we have the modern view that inflammation is a response or reaction to an intruding irritant, and tends to counteract its deleterious effects. . . . . Inflammation is in the direction of repair and self-preservation."

Here is a bright design from the unfathomable mine where heaven works its sovereign will. Inflammation is better than mortification. May not, then, the inflammations of the body politic, set up by the passions and iniquities of the people, tumults, insurrections, battles, be God's mysterious way to save mankind from the moral corruption that would utterly destroy it? Is there not an optimism of pathology in the higher sphere? The faith that overcomes the world, and brings in the age when God's will is done on earth even as it is done in heaven, must often be a desperate faith, a daring venture, one in the sight of natural man simply quixotic; it must be obstinate, undaunted by a thousand thwartings; it must be patient, enduring long delays; it must, in a word, be incurable, clinging to the standard when the battle appears utterly lost, turning defeat into victory. Little can be achieved anywhere with half a mind, with a faint heart, with a lame endeavor; least of all will they avail against the forces of error and unrighteousness. In the face of dark problems, towering difficulties, mysterious, baffling events, let us continually cry, Lord increase our faith! and as certainly as we live, the day is ours.

A Mind to Work.

Secondly, what is specially needed to accelerate the coming of the kingdom is work for that end.

Lately the church of God has been given up to inordinate discussion. It seems sometimes as though it were degenerating into a vast convention for palaver as to faith and polity. What a Babel it has become! Criticism, polemics, programs clamor for attention as though the hope of mankind lay in a logical understanding, in clever adjustments, in masterly statesmanship.

Very little has our Lord to say concerning such topics. He is ever insisting on active evangelism, the immediate application of the saving truth to the conscience and heart of the multitude.

"And Jesus said unto him, No man, having put his hand to the plough, and looking

back, is fit for the kingdom of God" (Luke 9. 62). The hand on the plough is our Lord's figurative expression for the law of action in his fellowship. Ploughing exposes to peculiar hardships. "The sluggard will not plough by reason of cold" (Proverbs 20. 4). It requires all the ploughman's strength. He must give it his whole attention. He must be careful to draw a straight furrow, and be content to follow a lonely one. Altogether it is an arduous calling. Yet such is Christ's conception of his followers' calling and duty.

And this is further illustrated as he represents them as sowers of seed and reapers of the harvest. Work is the Master's one thought. In his view the solution of all problems comes through the application of the truths he taught, and it is thus that his kingdom is established.

This is a matter we specially need just now to lay to heart. A truce to controversy! We shall not prepare for the harvest with light fancy ploughs which dispense with personal effort, nor by the introduction of steam-ploughs, swift dramatic movements which involve a minimum of individual labor and sacrifice. Doing our personal, modest best, silently and in small measure, is the standing rule for true and abiding progress. As James Russell Lowell writes: "The longer I live the more am I convinced that the world must be healed by degrees." And in another letter written in a day of national trouble: "Still, in spite of my fears, I think we shall come out all right, for a country where everybody does something has a good many arrows in its quiver."

So has the church.

"He that plougheth should plough in hope" (1 Corinthians 9. 10). He who sets his hand to the gospel plough may do so confidently. The great harvest shall come, and with it the Lord of the harvest. Happy are we if we bring a sheaf!

So let us finish with an ancient collect of the 5th century:

"O God of unchangeable power and eternal light, look favorably on thy whole church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of man's salvation; and let the whole world feel and see that things that were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through him from whom they took their origin, even through our Lord Jesus Christ!"

QUALITIES ESSENTIAL TO SUCCESS.*

Rear Admiral Wm. S. Sims, U. S. Navy.

When the United States went into the war in 1917 I was fifty-eight years of age, and up to that time it had never been my duty or my pleasure to make a public speech. During the war I had a good deal of that to do. One who occupies a relatively high position has to do that sort of thing on account of keeping up the morale of his troops, particularly if you are operating with allies. Since the war there has been much more of that to do. One receives invitations from organizations of a patriotic or military nature that cannot well be declined. And I can assure you, from my experience in war and in speech-making, that I very much prefer war. There is nothing in the training or the education of a naval officer to fit him for speech-making. The consequence is, I have had to do the best I could in the circumstances. I have not been particularly fortunate in that respect: I have been officially so informed on a couple of occasions!

Of course, the difficulty of a technical man in speaking to a civilian audience is to know what there is about his particular profession that might interest them. I could tell you a good many things about the operations of the forces on the other side that would be interesting, and some of them distinctly moving, but I take it that I am not here particularly to interest grown-up people. I understand that I came here particularly to speak to these young people. If I can tell them anything from my experience in an educational way that will be of use to them, I will feel that I have accomplished something.

* An Address to the students of Mt. Hermon School and Northfield Seminary, October 1923.

I do not profess to know much outside of my profession, but there is one thing I do know, and that is teaching and training. Note the difference between the two!

The life of a naval officer is largely taken up with teaching men their profession and training them in the application of that profession. It is something that the civilian does not understand much about, this business of training. The college boys that we had during the war were a splendid body of men. If any one should take the trouble to read the book I wrote after the war, he would find two chapters on the college boy. But those boys did not understand the object of training. For example, we taught them to handle the guns on a destroyer. A modern gun is a simple affair. One man pulls the handle which opens the breech, another puts the projectile in, etc. It was easy for the boy to learn to manipulate the gun correctly, but what he did not understand was why, after he thoroughly understood the process, we still kept on training him day after day and week after week, especially on hot, sticky days! He did not understand that we were trying to get it out of his consciousness into his subconsciousness.

A little incident will illustrate what I mean. A halfbreed campfollower in one of our posts out West got into an altercation, shot somebody, and fled. An officer called two of his old soldiers and sent them after the fugitive. They pursued him, and brought him to bay behind a rock. The two old soldiers took shelter. They were armed with Springfield rifles, and every time they fired at the Indian they dropped the rifle sharply to the hip and reached down to the waist for a cartridge; but there was nothing there. That motion had been trained into them so thoroughly that no matter what the excitement in battle they would handle the gun as they had been trained.

Our business in the navy is to get the best out of our men, and to get the best for the men, which amounts to the same thing. Our business is to attain the maximum efficiency possible for the whole organization. Note this: In our profession we have to maintain the maximum efficiency, or else the other fellow will beat us in battle. If a civilian enters into a contract, and the other party to the contract brings suit against him for not fulfilling it, if he can show that he exercised reasonable diligence in endeavoring to do as he had agreed to do he will be all right. But note the law that we are under, that we will be condemned unless we can show that we have done our utmost.

I want to review something of my educational experience, just to show you young people what you are up against today, and how grateful you should be for your opportunities.

In my early educational experience there was no spirit of democratic freedom such as you have now, of mutual trust, of discipline by consent based on mutual respect.

As a small boy, up to the age of ten or eleven years, I went to school in Canada, because I was born there, though my parents were United States people. Winter and summer I went to a country school, the like of which you folks have never seen. It was a one-room building with a little entry. The qualification of the teacher of that school was almost entirely physical. The big boys worked on the farm in the summer, and went to school in the winter. In the fall of the year there used to be a contest to see who would run the school. I can remember being witness of battles royal between the teacher and the big boys, in which several boys would be knocked senseless. All infractions of discipline or failures in lessons were corrected by physical punishment. The least punishment was to be struck on the hand with a ruler.

When it came to the Naval Academy in my time, of course it was better regulated than that, but in principle it was not much better. Discipline was by punishment, though of course not physical. There was little personal contact between officers and cadets. There was little mutual trust.

When I went into the service I ran up against the old system of military discipline on the principle of "I order, you obey." If you were found fault with and began to say, "I thought . . . .," you would be told, "It is not your business to think, but to do as you are told."

There was little discipline in the upper end of the service. On one occasion a captain was ordered to take command of a ship already in commission. The cere-

mony of taking over the command took place, as is customary, on the quarter deck. At the end of the regular ceremony the new captain called for the regulation book, which tells all the things they will do to you if you do not do as you ought to. He tore the covers off the book, put them over his shoulders, walked up and down the deck, and said:

"I will be the regulation book on this ship!"

There came a new order in the navy through one of the most extraordinary men that America has ever produced, Theodore Roosevelt. It came in this way. Probably the greatest artillery genius that the world has ever seen is Sir Percy Scott of the British Royal Navy. He invented something entirely new, he made a fundamentally new discovery: he stood the gunnery egg on its end. Until then we had been trying to hit an enemy with big guns from the decks of rolling ships: a difficult thing to do. There is no use pulling the trigger when the line of sight is on the target, because when you have willed to fire the muscles of the hand have to act, the powder charge has to burn, and so there is an appreciable time before the shot leaves the muzzle.

Scott said: "Why should we not keep the gun pointed at the target all the time? It weighs six or seven tons, and its inertia tends to keep it there. Why not give it a little assistance to remain on the target?"

He found he could train a man in two weeks to keep the horizontal wire of the telescope sight on the target, and he told the men behind the breech of the gun to shovel in the ammunition as fast as they could. Until then we had fired a 6-inch gun twice a minute and often hit nothing. At the first target practice Scott hit eight times a minute. Now that has been raised to fifteen times a minute.

I reported this new discovery through from the China station to the officials of the Navy Department. It fell like a thunderbolt on them. Report after report was sent in explaining the system, but nothing came of it. Finally I wrote through the mail to President Roosevelt. That was of course rank insubordination, but so firmly was I convinced of the necessity of doing that that I put the letter through. And Roosevelt wrote back, "I am afraid that you are pessimistic about this, but I would rather you should be that than the contrary; and I shall always be glad to hear from you in criticism or suggestion."

He sent a telegram for me to come home and show what could be done. That gave the navy a new mission. We went ahead even of the British, because no one on the other side would accept Scott's system. We put the British system in full operation long before they did. It changed the spirit of the whole navy. It put all ships in competition with each other. It became apparent that neither the captain nor his principal assistants could hope for advancement unless the ship made a good record at target practice. Long before prohibition went into effect on land it went into effect on our ships because it was necessary to efficiency.

Initiative.

What I have just described required mutual confidence, loyalty and initiative. It required efficiency in the ships and in the navy as a whole. The new order was of the greatest possible use to us in the war. It developed the principle of initiative, without which no victory is possible in modern war.

The naval forces of the United States on the other side consisted of five thousand officers and seventy-five thousand men,—not such a great force, but it was spread all the way from the Adriatic to the White Sea. There were forty different stations. They had to be regulated and controlled from some place where all the information was on the table every day: that was in London. It was wholly impossible for any man with his assistants to control forty stations in the sense that he was to tell them how to carry out their business. It was his function to keep them informed of circumstances, and tell them what their mission was, what they were to accomplish. It was for them to find out the best way to do it, and to coöperate with the head. It required initiative on the part of the subordinate.

It would be impossible to tell you the sense of responsibility of the man at the top, with a political rope around his neck. You cannot understand the intensity of the

search for the man who would carry out the duties of a particular station, using his initiative. Failure to do so might bring down the whole structure. It would be a sad story to tell you how many times I had to change officers in certain important positions. What dreadful things I had to do, sometimes to men who lived in the same town with me, and whose wives and my wife were good friends! It had to be done. That is the business of a commander-in-chief.

Let me show you what it will mean to you a little later in your career. That search for initiative is going on in civil life almost as intensely as in war.

Recently three men were given positions with the Standard Oil Company, at salaries of not less than $30,000 each. No one of them was a college graduate, but they had initiative.

The importance of initiative has been understood by all great military commanders. Napoleon's standing order was, "Report to me any exercise of initiative." Once they reported to him the case of a common soldier who, when all his company's officers had been shot down, took efficient command of his companions. Napoleon said, "Make that man an officer!" They replied, "It is impossible. He cannot read." Napoleon said, "Teach him to read! He must be made an officer."

Resistance to initiative and to accepting responsibility is one of the things that keep people back. In a remarkable book written recently by Henry Ford, called "My Life and Work," he says that everybody is required to come into his works at the bottom. He does not wish to see a man's recommendations, but judges him by his work. When it comes time to say, "We will give you charge of four hundred men, and you will be responsible for their work," more than fifty per cent refuse to take the responsibility.

More than fifty years ago some one told me, or I read, that no boy can go into a new neighborhood or school, or become a new clerk in an office, without an opinion being formed within a week as to what kind of a person he is.

I have in mind two boys, Smith and Jones, both of whom went into a big concern. One day the boss sent down word through his chief clerk:

"Find me a man who can do so and so."

The chief clerk went to the head of the department concerned, and said, "Have you a man that can do this?"

The reply was, "I have two good men, both college graduates. One does what he is told, and does it well. We have no complaint to make as to him. But Jones not only does what he is told to do, but keeps suggesting better ways to do it."

The boss said: "Send me that man!"

The question is, How can the quality of initiative be developed? No one is born with that quality. It can be developed only in one way, and that is by training and you must do the training yourself.

Now, a disused brain is like a disused muscle. A good many years ago I had the misfortune to slip on the deck of a merchant steamer. I put my hand back to catch myself, and broke my collar bone. The doctor who attended me was a young man who knew little of surgery. When I got ashore two doctors in Southampton attended me, but they knew even less of surgery. It should have healed in ten days: I lay abed six weeks. The ends of the bone were lapped over by an inch, thus preventing them healing quickly. The arm was bound up nearly seven weeks. When it came out of the bandages there was no muscle on it, and only by careful training was the strength brought back. That is what will happen to a disused brain.

I was once third navigating officer on a monitor in China, and had to look out for the forward twelve-inch turret. On a Sunday the captain and the executive officer came around on a tour of inspection. The captain asked the executive officer to explain the more or less complicated machinery, and the executive officer asked me to give the explanation. Afterwards he said to me: "The captain does not want any explanations from anyone except me. He says that the executive officer must be prepared to explain anything on this ship."

So he asked me to explain the gear. I handed him a gunnery book with a perfectly clear picture and explanation, but he said:

"It is wholly impossible for me to learn the gear out of a book."

That man had graduated from the Naval Academy at the head of his class, which showed that he had enough mental ability, but he had been out of the Academy twenty-five years, and had not used his brain at all.

All my life until I was sixteen and a half years old I went to school with a brother who was a year and a half older than I was. He loved mathematics in all its forms. He was not satisfied with doing what his class was doing, but was always reading mathematical books ahead. I was not like that. I used to go to him every day to see how the sums for that day were done. He tried to show me why they were done in a certain manner, but I said, "I haven't time for anything like that!" It went on so until I went to the Naval Academy, to which I got an appointment. To get in, you have to pass a stiff examination. I failed on every single individual study, and so badly did I fail that the superintendent of the Academy wrote to the Congressman who had appointed me and said, "I advise you not to reappoint that boy, but send us a more promising candidate." For some political reason the Congressman did appoint me again. I had six months before the next examination, and put in that time in very hard cramming, and barely got in, but I had left my brain, my brother, at home. For nearly three years I was in the "wooden section," the lowest section in the class. I was never able to get beyond the middle of the class. This lack of self-reliance in my early training has cursed me all my life.

Even now my disposition is not to do anything that I can get anyone else to do for me. It is not such a bad trait when one gets to high command. Many high commanders are unsuccessful because they insist on attending to details themselves. If I can be of any use to you it will be by indicating how you can avoid the experience I had. You can do so in only one way, and that is by being honest with yourself, by using your brains, not beginning some time in the future, but today. If you do not begin now to work for yourself and ask no help, you will find yourself in the position that I have described.

If I were an instructor in a college, and a boy not particularly bright brought me a sum that was wrongly worked out, and I was satisfied that he had worked faithfully at the problem, I would give him some credit because his work had exercised, trained, his mind.

Decision.

Valuable training of your minds is obtained not only by doing without help the lessons which you have to do, but by making without advice all decisions that affect you in any way.

I know people who have never made one single decision without going to somebody else for assistance. Manifestly such people can never be of assistance to others.

If you have to decide what you are going to do in any contingency, go into a room, shut the door and think it out! Review all the advantages of doing it a certain way, and all the disadvantages, and come to a decision! Then you can take it to an older person and ask his opinion. But the point is, that by faithfully working out your own decisions in small matters you have been training your mind in making decisions in important matters: you have been developing a useful mind. You have a physical instructor. He can show you the kind of exercises to develop certain muscles. You can carry those exercises out with slack muscles, without putting much strain on any muscle. If you do that you will not make any real progress. You alone can train your muscles by giving them real work to do. You cannot develop a brain any more than a biceps except by honestly exercising it. The knowledge that you get here, and that you will get in college, is not of very much use without a brain that is trained to apply it, as in the case of the officer about whom I told you. All the stuff he had learned was of no practical use to him. A prompt and correct decision in all important matters that may come up in your lifetime will follow the habitual exercise of making your own decisions in small matters.

Many years ago I saw a cartoon in a Paris paper, "Le Rire," the picture of a ragged and dirty man standing on the bank of the river Seine. So skilfully was the picture drawn that you could see what he was thinking about,—about jumping in and ending it all. The caption was, "All my

troubles have arisen from not being able to arrive at a decision."

There are many people like that.

Initiative and decision flow only from practice in logical thinking. The slowest brain in this school can be made an efficient one by honest, conscientious training. The best brain in this school will not be of much use unless it is trained as I have explained. The test of your ability is not going to come here, where the chap with a photographic memory may stand No. 1. It will come when you go out into the markets of the world and compete for the jobs that are worthwhile.

Moral Qualities.

Even admitting all that, I have said nothing as yet about the moral qualities, that is, about character and loyalty.

Anybody can see that all the ability you acquire, all the initiative you acquire, will be beneficial or not according to how you use it. A gang of burglars can be perfectly efficient as such, and every individual can exercise his initiative in helping out the fellow at the top of the gang, and there can be loyalty to each other, and the organization can be perfectly efficient; but I hope you are not going to be burglars!

Now, about loyalty I would say only this, that it should not be in any case, a personal affair. You should not be loyal to the boss because you like him, or disloyal because you do not like him. What is required is loyalty to the organization. Many bosses are not agreeable. Sometimes the responsibility upsets their nerves. Sometimes they stick pins into everybody that comes near them! But they are in their positions because the boards of directors know that they understand the job and make it go. You will run up against many of these. If you have the right stuff in you, keep out of your face the fact that you do not like him. Then you are loyal, but not until then.

Outside of that comes character. There was an article in the paper the other day, which attempted to demonstrate that less than fifty per cent of the people of the United States are honest. It gave the number of employees in one big firm that were necessary to running the business, and the number required to watch them and keep them honest was greater,—three thousand in the one case and five thousand in the other!

A professor of psychology in a big school in the East carried out an experiment at the cafeteria where most of the scholars took their lunch. He caused the boys, one day, to be under-charged, to be given five cents more change than they should have received. Out of six hundred boys three came back and gave back the nickel. Later he caused them to be shortchanged a nickel, and all but sixteen of the six hundred came back to have the mistake corrected. That showed a lack of the fine edge of character.

Intellectual power, accumulated experience and information are equipment. They are intellectual tools. They are the tools you will have to make your living with. If you apply them with courageous initiative you will become a mighty force, whether for good or for evil depending upon the direction those forces are given, upon the character of the person applying them. Montesquieu said that great intellectual capacity without morality is a danger to the state. I fancy you can give me the names of men in our own political life who are able but dishonest and self-seeking politicians: they lack character. The so-called civilized branches of the human race have long since acquired the knowledge to establish the brotherhood of man, but recent history shows that they have not got the necessary moral character to achieve it.

The character of the grown-ups is not going to change. Their brains are crystallized. They will never acquire this degree of morality. You boys and girls are the hope of the future. Our democracy is now on trial for its life. You alone can assure its success in the future. The colleges are giving your fresh young minds advantages that no youth have ever had before. Train yourselves to use this equipment efficiently, and above all with single-minded devotion to your country! Every college boy who served in the great war felt his individual responsibility for the success of the entire cause. Each one of you will be equally responsible for his or her part in the struggle for justice and liberty that is now being fought out in this country.

ON THE TRAIL OF TRADITION: KAREN PROPHECIES FULFILLED IN CHRISTIANITY.

Mrs. E. N. Harris.

When the average Oriental becomes a Christian, be he Buddhist, Confucianist, Hindu or Moslem, he must give up the faith of his fathers, surrender his ancient traditions, and enter a new and strange world of thought and action. This, however, is far from the case with the Karens, a sturdy hill people nearly three million of whom are scattered throughout Burma and Northern Siam. For them the "foreign" religion brought by the "white brother" from over the sea has meant, instead, a fulfilment of tradition and a return to the best in their racial thought and life, plus a new, vital, energizing force.

In so far as the Karens of Burma are concerned, British rule and the Christian faith have made this virile but formerly backward race a growing factor in the life of their native land. Their origin is hidden in obscurity, but their language, temperament and physiognomy all point to kinship with the Chinese, though strains of other blood are undoubtedly also present.

Before the days of the British in Burma the lot of the Karen people was a hard one. Eking out a scanty existence on the thin soil of the mountains, they were not left in peace in even this miserable life. For the Burmans, Talaigns and Shans, the stronger races of the plains, harried them to their hiding-places, carried them off as slaves, robbed them unmercifully, and added ever present fear to the rigor of their days.

Nor was their fear of their warlike neighbors alone. A still more overpowering terror was that of Mukawlee, the great evil spirit and arch tempter of the human race, and all his tribe of lesser imps, including the souls of their departed loved ones or enemies. Just so far were they like any groveling animists in other parts of Asia, Africa and the islands of the Pacific. But the Karens had traditions which showed them a better way.

Around their smouldering campfires at night the prophets of the tribe would pass on by word of mouth the wisdom of the elders. They would sing, in the rhymed couplets which constitute their poetry, of the days when Father God created the first human pair, set them in a garden, and walked with them as with friends and children. The tragedy of the serpent, Mukawlee, the fall of Tha-nai and E-eu and their consequent separation from Father God, bear a strange similarity to the Biblical narrative. The tradition holds that when God hid his face from his children they turned to Mukawlee, and ever since that their religion has been propitiation of evil spirits, great and small. The most ignorant jungle Karens, however, have continued to believe, through the ages, that Father God still lives. But they were wont to say, "He is benevolent, anyway! He will never harm us!" So they neglected his worship.

Even in the darkest hours the Karen prophets did not leave their hearers with no hope, for they sang repeatedly of a day when the Karen race, once great because of its righteousness, should again find favor with Father God who had not forgotten them. They promised that from over the sea, from the west, would come the white brother, younger son of Father God, bringing them again the golden book that their ancestors had possessed and lost through carelessness. When the white brother with his book of wisdom should come, a new day would dawn for Karendom.

The origin of such traditions, antedating by centuries the first sight of any white man, has long been a mystery, even today little likely of satisfactory solution. The most feasible explanation advanced is that somewhere, at some time beyond the horizon of tradition, a contact with members of the Jewish race was established. Many Karens, especially those from former priestly families, have the aquiline nose of the Semitic, instead of the flatter Mongolian type of their neighbors. In their religious observances, moreover, there is a feast that bears many resemblances to the Jewish Passover, and in some of the tradi-

tions can be traced a faint suggestion of a Messianic hope.

Probably the truth can never be established as to how and where and when the Karens got their wonderful body of tradition, merely hinted at in this brief survey. Suffice it to say that when the first white men penetrated into the Karen hills they found a people possessing such a body of sayings, a people as austere in their observance of the fifth and sixth, seventh and eighth commandments of the Decalogue as even the best Jewish and Christian standards would require.

Is it any wonder, then, that the white missionary with his gilt-edged Bible ("golden book") who brought them the message of a loving heavenly Father and a way of freedom from Mukawlee (Satan) should have been greeted as the very white brother who would fulfil the prophecies of their elders, lead them back to Father God, and restore the glory of the Karen race? This restoration has come, indeed, but not in the startling way that some of the older Karens had dreamed. From the days of those first missionaries, nearly a hundred years ago, thousands of Karens have stopped serving Mukawlee to worship Father God again. The history of those early days is one of the most thrilling in modern missions. Through nearly a century now a Christian community has been gathered and trained up in the schools, and today this community comprises fully a fifth of the Karen race in Burma.

Even those Karens who still cling to the evil in their tradition rather than the good, and still serve Mukawlee, will usually readily admit that the Christian religion is the true faith, the fulfilment of the traditions and the words of the elders, but some are loathe to give up the whiskey-still,—of degenerate inheritance,—and others say stoically, "We have been in Mukawlee's knapsack so long that we can't get out!"

Under the safe and stable rule of the British, and the educational advantages offered them by mission schools, the Karens are taking a place in the life of Burma. Their integrity and quiet strength are assets in the business world, where they are often dubbed, even by genuine Scotsmen, "the Scots of the Orient." Many are teachers. Medicine and nursing have claimed others, as well as the law and the ministry, mechanics and agriculture. The great war offered Oriental peoples a fine opportunity to test their fighting spirit as well as, in such countries as Burma, their loyalty to the Empire. When the call came for recruits Karen Christian boys were among the most prompt and eager to offer their services. They saw service in Mesopotamia, Egypt and France, and were the star soldiers of Burma, winning the highest praise from their European officers.

National consciousness is rampant in Asia nowadays, and the Karens are not without reactions in this direction of a more or less political nature. Unlike some of the peoples of the Indian provinces, they are thoroughly loyal to the British Raj, as loyal as they were fifty years and more ago when they fought side by side with the British in the Burma wars. But they eagerly sought a proportionate representation with the Burman and other races in the representative assembly for which the new government bill for Burma provides. As one seventh of the population, they urged their right to one seventh of the seats, and there were tangible grounds for their contention. Doubtless today, through their large degree of literacy and their familiarity with parliamentary procedure in their religious assemblies and conventions, they are far better fitted than the average Oriental for a hand in self-government. Their delegates to Parliament have been well received, and their presence in Great Britian has visualized the Karen race to many a man who had known little or nothing about this interesting people. Perhaps this is one reason that they were finally granted nearly the degree of representation sought.

Critics of missions are sometimes prone to say that by taking Christianity to the Orient we unfit the Oriental for his environment, cut him loose from the traditions of his ancestors, and dilute his patriotism. It is not my purpose to refute this charge for other lands, worthy though the task might be, but surely, at least where the Karens of Burma are concerned, it is evident that Christianity came to them "not to destroy but to fulfil" their tradition, and to bring about the restoration of their race.

THOUGHTS ON PRAYER.

In view of the excessive emphasis placed by many in these days upon the social side of church life and the importance of having "a good time," it may be well to remind ourselves that the request of the disciples was not, "Lord, teach us to PLAY!" but, "Lord, teach us to PRAY!" There is a difference.

Prayer in African Wilds.

Civilized society rejoices in the protection afforded to it by strong armed law. Those in whom faith in God is strong feel the same sense of security in the deepest wilds. An invisible good Influence surrounds them, to whom they may appeal in distress, an Influence which inspires noble thoughts, comfort in grief, and resolution when weakened by misfortune.

I imperfectly understand this myself, but I have faith and believe. I know that when I have called I have been answered, strengthened, and assisted. I am prone to forgetfulness, and to much pride; but I cannot forget that when an accusing thought entered my soul like a sword I became penitent and responded. Subduing my unbelief I prayed, and obtained a soothing grace which restored to me a confidence and cheerfulness which was of benefit to myself and others.—Henry M. Stanley.

Philosophy and Practice.

No one has fully fathomed the philosophy of prayer. The best books on the subject leave us half-satisfied. The final and complete Christian treatise on this difficult subject remains to be written. In truth, praying, from its very nature, must needs be mysterious, for it depends upon the interaction of man's will with God's. To explain it would be to explain how the finite and the Infinite can co-exist and co-operate.

Yet though we have no adequate philosophy of prayer, we can believe that just as God leaves room in his universe for man's action to effect results which without that action would not be, so God leaves room for man's prayer to effect results which without that prayer would not be. The spiritual order has its own laws and conditions, but the experience of the faithful proves that prayer itself is one of those conditions whereby God's will operates and God's blessings flow. Even in our intercession for others the submitted desire of a human heart can avail in the counsels of the Almighty, and can make a real difference on earth because it has made a difference in heaven.

Praying, however, is no theoretical science, but a most practical art. And the Lord of heaven and earth, who hides his secrets from the wise and prudent, reveals them unto his saints who become as little children. Men who are recognized adepts and experts in prayer, proficient and past-masters in prayer, all hold the Catholic faith and share the Catholic experience that through prayer we obtain actual definite answers from our God. But they are generally disinclined from argument about it, and they reply to objectors with the invitation:

"O taste and see how gracious the Lord is!"—"British Weekly."

The Highest Asset.

The value which prayer may have in my life rests with me. If I wish my friend in New York to talk with me over the telephone, I must take down the receiver, put it to my ear, and listen. He may be ever so willing and ready to talk, but he cannot talk to me until I do my part. In prayer we not only want God to hear from us; we want to hear from him. Prayer is the act of taking down the receiver.

I believe in prayer for three reasons.

First, because I believe in God.

He can hear. He can make reply. His character is such that he will want to help those who appeal to him. A cold, selfish, indifferent God would not be God. He works within me, helping me to help myself and to help others.

I believe in prayer because I believe in the testimony of the best people I have ever known.

I do not base any faith in prayer on happy coincidences or striking occurrences, but rather upon those broad and usual results which come to those who pray in sincerity and truth. How much it means that Lincoln, Gladstone, Foch, were all men of

prayer! They were not clergymen. One was a French Roman Catholic, one an English Protestant, and one was an American, not a member of any church. They were all men who prayed in the great crises through which they sought to lead their nations, and their testimony as to help received is part of the record of the world.

My personal life, my home and the various activities in which I have engaged, have been so blessed and enriched as the result of prayer that I count it the highest asset of my life.

I believe in prayer because Jesus Christ believed in prayer.

If he were not the Son of God, but simply the best man that ever lived, it would still be significant that he prayed. Humanity at its best prays. He saw life steadily, and saw it whole. He was too sane and too sincere to do anything foolish or futile. He had more to say about prayer than any one whose records are recorded in the Bible. He left one prayer so beautiful, so comprehensive, so satisfying, that it has been taken up all over the world.—Dean Charles R. Brown.

PERSONALIA.

Rev. Arthur W. Payne has become traveling secretary of the Prayer Union for Israel, with headquarters in London. His special objective will be to strengthen prayer bands already established, and to start other groups, while advocating the cause of the scattered and returning nation and giving urgent testimony to the second advent of our Lord.

Rev. James Gordon Gilkey of Springfield, Mass., is teaching a freshman class of 160 in the Bible, at Amherst College, and writes that he is surer than ever that college students today are genuinely anxious to find a positive religious belief, and that when one is presented to them they are more than ready to accept it and live by it.

Rev. W. J. Erdman, D. D., died on October 31 at his home in Germantown, Philadelphia. He was ninety years old.

Dr. Erdman was well known, honored and beloved through all the church, especially the Presbyterian church. He was a great Bible student, and his services were widely and earnestly sought. He was most faithful to the Scriptures as the Word of God, and submissive to their teachings.

Dr. Erdman was born in Allentown, Pa. He was educated at Hamilton College, New York. He had pastorates at St. Catherine, Fayetteville, N. Y.; Fort Wayne, Indiana; Jamestown, N. Y.; the Moody Church in Chicago; Springfield, and Boston, Mass.; and Asheville, N. C. He retired thirty years ago. Three sons, Frederick Erdman, M. D., of Germantown, Rev. Charles R. Erdman, D. D., of Princeton Seminary, and Rev. Walter Erdman of Korea, survive him.

Dr. G. Campbell Morgan has cancelled his announced trip to Australia, and will spend this month and February teaching in California, March in Florida, April in New York, May in Baltimore, July and August at different summer schools.

THE CHRISTIAN'S EVEN SONG TO GOD.

Harry H. Kemp.

I kneel in silence, thou eternal One!
I have forgotten man's poor boast of art:
The mystery of night sits in my heart:
I see no glory in what man has done:
Our lights grow pale, like candles in the sun
Of thine omnipotence, eternal One!
These systems of great planets are as small
As a faint group of fireflies in thy sight:
Our little earth spins like a pigmy ball,
A tiny point of scintillating light:
But I am greater than the starry whole,
Since me thou gavest an eternal soul!

SCHUYLKILL COLLEGE

THE HAPPINESS OF GOD'S PEOPLE.*

Rev. Charles Inglis.

In Deuteronomy 33, the last verse, we have these words: "Happy art thou, O Israel!" If one might change these words we might say: "Happy are ye, O Northfield Christians!"

We always treasure up the last words of great men and great leaders. In this chapter we have the closing words of Moses the man of God before passing up to Nebo's lonely height to be put to sleep by the hand of Jehovah himself. And his testimony concerning Israel was this, that they were a happy people.

They were happy for a variety of reasons. Look at this chapter at your leisure.

First, they were happy because they were wonderfully loved. Third verse, "Yea, he loved the people!"

Did I say "wonderfully loved"? Well, the longer I live the more I wonder that God loves anybody, and the greatest wonder of all is that he could ever have loved me! Divine love is infinite in its character, inseparable from its object, constraining in its power, unchanging in its purpose and in its duration. The thought that cheers me tonight more than anything else is this, that I will never be more loved in the eternal ages than I am tonight on Round Top! I may have a greater realization of it, but not be loved more then than now, for I shall be loved then with an everlasting love, and I am loved with the same love now. So Israel was a happy people because they were wonderfully loved.

Then they were a happy people because they were perfectly saved.

Whatever God does he does perfectly. We are apt to use the word "saved" and the word "salvation" in an exclusive way. We generally associate it with unconverted people. But I need hardly say that it is never used in that limited sense in the Word of God. In the Word of God there are three aspects of salvation: salvation past, salvation present, and salvation that is prospective.

"Oh," you say, "it is very nice to put it like that, but have you got Scripture for it?"

Salvation past. "He HATH saved us." Not "he will," but "he hath." You may be able to remember the day or hour when you realized that God for Christ's sake had put away all your sins through Jesus becoming your substitute and suffering in your stead. That is past.

But you have also a salvation that is present. "Wherefore he is ABLE TO SAVE forevermore." I like to think of a Saviour who is saving me all day long. If you let the Lord Jesus save you all day on Sunday and six days a week, you can do what you like with the rest of your time!

Then you have a salvation that is prospective: "Now is our salvation nearer than when we believed." Who is in possession of that? You say, "Some of these ripe old Christians here tonight." Don't you believe it! Not one of us is in possession of that aspect of salvation tonight. But when Jesus comes, and glory dawns, and these bodies of ours are changed and glorified, and we get eternal youth, then we shall be in conscious realization of the salvation that is prospective now.

Oh the depth of meaning in that word "Saved"! Saved from the guilt of sin,—saved from the love of sin, saved from the power of sin, and one day, when he comes, we shall be saved from the very presence of sin!

When you and I reach the glory land we will be going on to learn the depth of meaning in being saved. A happy people, for they were wonderfully loved; a happy people because they were perfectly saved.

A happy people, again, because they were divinely secured.

God's people occupy a fivefold position. We are in his hand; we are at his feet, "they sat down at thy feet"; we are between his shoulders; we are at his side; we are in his arms. Would you like to know where these verses are? Find them out, as I had to do! They are all in this chapter.

I used sometimes to take the overflow

* Northfield General Conference, August 1923.

meetings for Mr. D. L. Moody. I remember one time when he was having great times in Chicago. One day he returned to the hotel a little ahead of me, and when he came to the dining hall there was a gentleman there who wanted to argue with him about something he had said. He was a wise man, he never would argue. You never arrive at truth by arguing. You get at the truth through a patient study of the Word of God.

When I came up Mr. Moody said: "Inglis, I am glad you have come. This man wants to argue with me, and I will turn him over to you."

To the man I said: "What do you want to argue about?"

He replied: "Mr. Moody said that our security does not depend on any effort of our own, and I have been telling him that it does. If I leave off struggling and praying and working and doing my best, it is all over with me."

I said, "Do you ever thank God that you did not live in the days of Noah?"

"What has that to do with it?"

"Everything. I always thought that Noah's security depended on God's shutting him into the ark."

"So it did." "But," I said, "if I had seen you going into the ark, you would have had a pump on your shoulder, and I would have asked you, 'What are you doing with that pump?' And you would have said, 'If I leave off pumping the ark will go to the bottom.' So," I said, "you go on pumping, and I will go on trusting God."

The enjoyment of security does depend on effort of mine, but the security is based on the atoning work of the blessed Christ of God. When I say "the atoning work," I mean the substitutionary work, and when I use the word "substitution" I mean of one who died in my stead. He took my place.

They were a happy people, further, because they were abundantly supplied.

Think how God looked after them! There were something like three million of them, but God fed them in the waste wilderness, watched over them, took care of them. He gave them bread from heaven, fresh every morning. They got water from the flinty rock. There were no sick folks among them. Their shoes never wore out, neither did their clothes. God took care of these people. Don't you think he is going to take care of me?

Over in Shropshire we have a hill. Two godless young men climbed this hill, and by and by they stopped to rest. They heard a noise, and one said:

"Why, there is somebody speaking."

They looked over the edge of the hill, and saw a thatched-roof cottage. They could almost look down into the wide chimney. Said one to the other:

"I declare, it is some one praying!"

It turned out to be an old woman in the cottage, praying, and asking God to send her bread. One of the young men hurried down to the village, bought two loaves of bread, wrapped them in paper, and climbing on to the thatched roof of the cottage dropped the bread right down the wide chimney. Evidently it rolled out on to the stone floor of the cottage. The old woman started to thank God for answering her prayer.

The two godless young men went around to the door of the cottage, and said: "You need not praise God for that bread! He did not send it. We don't believe in him, but we heard you praying for bread, and we thought we would just play a trick on you."

"Ah!" she said, "the devil may have brought it, but God sent it!"

So he does. He supplies all the need of every one of his children.

Notice again in this chapter, they were completely satisfied. See the twenty-third verse.

There are two persons spoken of in Scripture yet to be satisfied. The one is the Lord: "He shall see of the travail of his soul, and shall be satisfied." In the 17th Psalm we read, "I shall be satisfied, when I awake, with thy likeness." You will have full satisfaction then. Of course you cannot have complete satisfaction here, because there is always more to follow.

Again, they were a happy people because they were completely rested. "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet."

There are three aspects of rest in the

A lumber camp scene in the Northern woods. Reach the men with books!

Bible. There is a rest that is given: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." There is rest that is found: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." And there is a rest remaining for the people of God. Have you found that rest?

When we leave the coast of Ireland, the last point of land that we see is the Fastnet Rock, about three hours out in the Atlantic from the main land. On Fastnet Rock is a lighthouse. When you get abreast of Fastnet Rock you begin to feel the mighty heaving of the Atlantic, and if you are a poor sailor, I pity you! But the men in the lighthouse on that rock are unmoved. The same waves that beat on your ship lash that rock with all their fury, yet those men stand there calm, unmoved, while you, though in the biggest liner that was ever built, are being rocked in the cradle of the deep. Now you have the exact counterpart of that in the church of God. Some people know what it is to be anchored, and you find other people tossed to and fro. It is a grand thing to be anchored on the Rock of Ages.

Lastly, they were a happy people because they gloriously triumphed. Read that last verse: "You shall tread on your enemies," that is, you shall be victorious.

A lady once said to me: "I have no enemies. The devil can only come and look in at the window now. He cannot touch me."

That is not my experience. I have three foes, and so have you,—the world, the flesh, and the devil. The world is the external foe, the flesh is the internal foe, and the devil is the infernal foe. But, praise God, you can have victory over the trinity of evil!

Miracles.

Behind all the efforts of Modernism to offer us another gospel lies a fallacy. It is the fallacy that miracles do not occur. If the Modernist could believe in miracles he could accept Jesus Christ as he is offered to us in the Gospels. But he cannot believe in miracles.

Why not? Because the laws of nature are uniform and admit of no such interruption. That is the position in a sentence. That is the fundamental article of the Modernist creed. From that all the rest comes forth.

But in making that the fundamental article of their creed the Modernists are out of date: they are a whole generation too old. In the end of the 19th century it was possible to hold that the laws of nature are unalterable: it is not possible in the 20th. It is known now that there are no such things as laws belonging to nature. These so called laws are our own invention. They are for convenience of speech, and they mean no more than that the universe is a cosmos, an orderly system, which we can depend upon for the work we have to do.

To say that these laws admit of no interruption is to assume a knowledge of the universe which we do not possess. Says Dr. F. A. Dixey of Oxford University:

"Natural science is perfectly justified in saying that many of the recorded occurrences in the New Testament cannot be brought under the operation of any of the ascertained uniformities of natural process, but in order to meet these records with a blank denial it is necessary to make the assumption that our knowledge of cause and effect, admittedly imperfect in the past, is at the present day complete and unalterable."

And every new day offers new proof that it is not.—"Expository Times."

Christian Womanhood in Syria.

An outstanding need is the Christian education of Syria's womanhood. Not only are students drawn from the city in which the schools are situated, but from remote villages. The Syriac girl studies faithfully, is exceedingly responsive and appreciative, and though perhaps not as strong in powers of reasoning as in memory, which is to be expected, nevertheless evidences so real a return for all effort that teaching becomes a happy pastime.

These girls, returning to their villages, bring with them standards of living, and are seed sown broadcast upon the land. In traveling it is not necessary to be told when the mother of a household has had training in one of the mission schools: one knows it instantly,—not only the cleanliness and orderliness of the house give evidence, but the fine respect shown to her by family and neighbors. This mother is always a center of influence. In a large part of the land women are still regarded as on a plane with the beasts. This is particularly true of the Moslems. But even among the Moslems and in the out of the way places there are dawning signs of a growing desire to improve the condition of womankind.—From a report.

How different our estimates of things are!

If an American man is called a shameful creature the chances are he will laugh, but if someone calls him a liar he is sure to get angry. The Latin American man is just the other way around: he laughs if you call him a liar, and takes it for a compliment, but to insinuate that he is lacking in the sense of shame is like a blow in the face for him.

An American woman will ride a horse astraddle, and neither she nor any body else would think of its being immodest, but if she should give birth to a child out of marriage she would lose caste immediately. Her Latin American sister would burn with shame to be seen riding astraddle, but neither she nor her neighbors worry much about her being a natural mother; that was just her "fate."

Surely we all need to remodel our moral judgments in the white light of the teaching of Jesus.—"Guatemala News."

EDITORIAL CORRESPONDENCE.

What a spiritual and mental table is set before us in the immediate numbers! Of the Record it may be truly said, "Growing better and better!" I thank you for making possible such rich service. I long every year to attend the Northfield conferences, but cannot afford it. Thanks to the Record the good things are brought right to my study desk.—W. M. A., So. Dakota.

I got some copies of the Record at Northfield, and think it is the finest magazine I ever read. I liked them so well I have read them over and over again.

I went to Northfield for the School of Religious Education, and am glad I went, if it was only to get those magazines. So I want it for a year.—D. S., Mass.

A missionary has recently written as follows:

"My husband and I came home from China twice to find ourselves each time homeless. Your appeal for funds for cottages in Spring Memorial Gardens in the September Record has touched our hearts. We are enclosing five dollars as a tiny bit to show our gratitude that such a haven in such a blessed place is in the near future. How we wish this were five hundred dollars!"

Such, we believe, is the experience of many missionaries who, after devoted service upon the mission field, return to the homeland with a sense of homelessness. In this instance the writer expresses the hope that within a short time a son may be placed in Mount Hermon School and thus avail himself of the privileges of Christian education there afforded. The need is so widely felt that we believe that there are many friends who, if they but realized it, would make provision for just such cases. At the present time the cost of building is excessive, but nevertheless the urgency of the need would warrant this expense in this cause just now. Will the cost ever come down?

Midwinter Conference.

The annual Midwinter Conference of the Northfield League will be held at Hotel Northfield January 14-18 inclusive.

Dr. Harris E. Kirk of Baltimore will give four addresses on "The Old Testament Prophets." There will be devotional periods in the morning and missionary addresses in the evening. Afternoons will be devoted to winter sports.

Full information can be secured from Miss Ruth Olyphant, 129 East 52nd Street, New York City, or from Hotel Northfield, East Northfield, Mass.

The late Dr. A. F. Schauffler once said, "For good work there must be a good heart, a good head and good hands." **The Training School for Christian Workers,** under the auspices of the Woman's Branch of the New York City Mission Society, of which Mrs. A. F. Schauffler is first Directress, aims for this high grade of workmanship.

The school is in its 38th year, and was one of the first to be organized for the training of young women for Christian service. It is international and interdenominational. The class of 1924 represents nine nationalities and nine religious denominations. Its graduates are working in all parts of the home field, and in sixteen different foreign countries are joyfully ministering to those in need.

Full particulars will be given to all interested in the program and personnel of the school by addressing the Dean, 7 Gramercy Park, New York.

Next Month.

Some Unpublished Letters of D. L. Moody.

D. L. Moody's Influence on Scotland; An Estimate and a Tribute by Rev. John McNeill, D. D.

The Challenge of a Changed Church, by Rev. Lionel B. Fletcher.

Our Church in Our Town, by Felix J. Koch.

Realizing Religion, by Miss Adelaide Landon.

Varying the Sunday School Program, by Richard K. Morton.

Some Reasons for Inefficiency in the Christian Life, by Rev. A. W. Beaven, D. D.

Conglomeration or Congregation? by Rev. Fred Smith.

Aspects of Christ's Ministry: IV, Temptation, by Rev. James Reid.

Philippians—III, by Rev. John A. Hutton, D. D.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

17427..	$ 2 00	17428..	$ 1 00	17429..	$ 5 00
17430..	10 00	17431..	5 00	17432..	5 00
17433..	2 00	17434..	2 00	17435..	2 00
17436..	5 00	17437..	5 00	17438..	5 00
17439..	1 00	17440..	10 00	17441..	1 00
17442..	2 00	17443..	5 00	17444..	2 00
17445..	1 00	17446..	2 00	17447..	1 00
17448..	8 00	17449..	5 00	17450..	5 00
17451..	4 00	17452..	10 00	17453..	2 00
17454..	1 00	17455..	5 00	17456..	10 00
17457..	5 00	17458..	2 00	17459..	6 00
17460..	5 00	17461..	5 00	17462..	2 00
17463..	2 00	17464..	4 00	17465..	6 00
17466..	6 00	17467..	5 00	17468..	2 00
17469..	2 00	17470..	5 00	17471..	3 00
17472..	5 00	17473..	5 00	17474..	5 00
17475..	5 00	17476..	2 00	17477..	5 00
17478..	5 00	17479..	10 00	17480..	25 00

(Continued on page 81.)

Receipts, Oct. 15 to Nov. 15.

Spring Memorial Gardens.

17992 .....$5 00

Rev. Charles W. Abel's Work in New Guinea.

17934 .....$30 00

American Bible Society.

17756 .....$10 00

Africa (Dan Crawford).

17853 .....$10 00 17992 .....$10 00

Labrador (Dr. W. T. Grenfell).

17992 .....$5 00

New York Public Library.

Mr. E. H. Anderson, director of the New York Public Library, writes that it is their intention to preserve permanently the file of the RECORD OF CHRISTIAN WORK, and therefore wants to secure some of the earlier issues. We are unable to supply copies of the following numbers:

Volumes 1 to 10 inclusive;
Vol. 11, nos. 1 to 5;
Vol. 12, nos. 1 to 5, 7 to 12;
Vol. 13, nos. 1 to 4, 6 to 8, 12;
Vol. 14, nos. 1 to 4, 11;
Vol. 15, nos. 1, 6, 7, 11, 12;
Vol. 16, nos. 1 to 3, 8, 9.

This magazine was originally called "The Evangelistic Record," the first issue being dated December, 1881. The present title was used first in May, 1885. The numbers called for above are those that preceded the magazine being taken over by Northfield interests in 1899.

If any reader has these back numbers on his shelves, and is willing to send them to complete the file of the New York Public Library, his courtesy will be much appreciated. Address, 476 Fifth Avenue, New York City.

OUR BOOK TABLE.

Supposed Head of Christ restored from an early painting in the catacomb of S. Domatilla, Rome. Reproduced from "Christ in Art."

Christ in Art, by Mrs. Henry Jenner. E. P. Dutton and Co., New York. 186 pages, with 39 illustrations. $2.

Obviously the author not only knows the material of her subject, but further she has artistic judgment and skill in interpretation. She sees a picture not as so much paint and canvas, but as a revelation and outgrowth of the painter and environment from which it came. Briefly put in the Introduction, she says:

"Men have portrayed Christ as they desired him: full of love and benignity in the early ages of faith; harsh and forbidding when men were cruel; divinely beautiful when saints painted him; a noble when courts represented the goal of human ambitions; effete and sentimental when men fell away from religion; a boor among boors when material prosperity was the goal of men's desires; a fanatical workman nowadays among the men to whom labor is degrading and heaven unknown."

Mrs. Jenner considers the artistic treatment of Christ from a chronological point of view. The earliest known fresco of him is in the catacomb of S. Priscilla at Rome, where he is a babe in his mother's arms. A chapter of 16 pages discusses several possible portraits of Christ, and early written descriptions of him. The paintings in the catacombs, mosaics, sculpture, wall paintings and illuminations of the early church are regarded as expressions of religious thought and emotion, with no special reference to historical accuracy or technical skill. Greek and Roman art and literature gave men new ideas of beauty and religion, as also did the Renaissance and Reformation. "With the fascination of the new learning and the moral emancipation of the Reformation the demand for pictures of Christ fell off. He faded out of the studios as he disappeared from the altars of the reformed churches, and an ever increasing demand arose for naked pagan goddesses and the interiors of alehouses."

Modern art is touched upon briefly but harshly. "What is known as modern religious art has much the same relation to actual religious art that the sacred volume of the Mormons bears to the Bible of Christianity. It is interesting as a human document, and with few exceptions chiefly reveals a pretty sentimentality and a neat taste in archeology."

The book seems to be the first in its field, and appeals to the student of Christian worship no less than to the student of the noblest theme in art.

Answered Prayer in China: Some Prayer-Experiences of Present-Day Chinese Christians, by Charles Ernest Scott. Sunday School Times Co., Philadelphia. 219 pages.

Dr. Scott has the faculty of telling a story well. In this book he draws upon his diary for 19 incidents that illustrate the power of the gospel, the value of prayer, and other features of missionary work in Shantung Province. Every story introduces Chinese, heathen and Christian, so we have a picture book in which many and varied characters appear. Back of all the incidents is the earnestness of the missionary, and his love for souls.

Crannell's Pocket Lessons for 1924, by Philip Wendell Crannell. Judson Press, Philadelphia. 202 pages. 35 cents.

This S. S. lesson help is different from all the others. Dr. Crannell has the faculty of condensation developed to the point of abruptness, so that there is solid suggestion all the way along. Also he makes constant contact with everyday life and language. About three pages are given to each lesson. This is the 7th annual issue.

Biblical Themes.

Christian Citizenship in High School. George H. Doran Co., New York. 151 pages. 50 cents.

A Problem Bible Study course, written by six students in the Hartford (Conn.) High School Hi-Y Club.

The problems considered are of four kinds, educational, physical, spiritual and social, and are dealt with under 12 divisions in all, each division being further broken up into separate topics with appropriate Scripture passages, comments and prayers for seven days, with "Search-Myself Questions" and "Expressional Exercises" summarizing the sevenfold discussion.

The complete course is therefore quite comprehensive, and rather original in its adaptation to high school youth.

Christian Doctrine of Health (The), by Lily Dougall. Macmillan Co., New York. 181 pages. $1.75.

A severe systematic treatise upon the relation of bodily to spiritual and moral health, written under the conviction that the neglect of Bible teaching upon this matter spoils the symmetry of life and faith of the individual or church.

The argument is so condensed and so close-knit that we can only outline the contents, which are divided into four parts: (1) Providence and Disease, (2) The Nature of Health, Physical, Moral and Mental, (3) What is Faith? (4) The Practice of God's Presence as the Source of Physical Life. Each part is subdivided into five or six sections, the whole affording a thorough analysis of the general topic and a battery of reasoned statements that are quite unusual. The attitude toward the Bible is reverent and sound.

"How far science is needed to supplement the suggestion and inspiration of faith we cannot yet know. We do know how helpless medical science is against an unhealthy religious faith, and we know also that a religious faith in health as a grace of God can of itself restore men to health and cause them to purify their lives and their environment."

Modernism, And Its Restatement of Christian Doctrine: Is It the Truth of God? by John Bloore. Loizeaux Brothers, New York. 301 pages. $1.50.

A timely discussion of the present day religious controversy by one who understands the situation thoroughly. Many have deplored the necessity of making a religious issue among those who are worshiping God in the same denomination, but it had to come. For years books in the interest of what we call Modernism have been flooding the country. These have been eagerly read as representing up-to-date scholarship. These claims have been hardly challenged in popular literature until comparatively recently. The differences between Modernism and the Christianity of the Bible are becoming more and more recognized, and at the same time the claim of superior scholarship on the part of the Modernists is seen to be sheer arrogance.

This book discusses the whole subject from the standpoint of Bible Christianity. The position of Modernism on such topics as the origin of man, the virgin birth, the humanity and deity of Jesus, the resurrection, and the second coming, are first discussed, with copious quotations from the Modernists. This is followed in each case by a defence of the evangelical position. It is well done. One defect, however, is the absence of footnotes telling the books and authors from which quotations are made. Once or twice this is done, but as a rule there is no suggestion of even the name of the person quoted. Again, in his conclusion under "Age-times and Dispensations" our author gives an elaborate analogy between the six days of creation and the six periods into which he divides human history. It is fanciful at the best, and has no place in a book which is seriously stating the evangelical position as over against the Modernist.

In the Appendix we have a discussion of the genuineness of the Gospel of John and a review of "The New Testament Today" by Ernest Findlay Scott. These are fine. Perhaps in no part of the book is the essential weakness of the Modernist position shown, and at the same time its departure from the faith of the church, than in this review of Dr. Scott's book.

We need more books of this type, that the public may be allowed to read both sides of what bids fair to rank as one of the great controversies of the Christian church.—S. C. H.

New Greatness (The), by Frederick F. Shannon. Macmillan Co., New York. 148 pages. $1.25.

Twelve great textual sermons, of which the first, based upon 1 Samuel 25. 2 and Matthew 20. 27, 28, gives title to the book by its contrast between the greatness of Nabal and Christ.

New Vision of Another Heaven (A), by Richard W. Lewis. Fleming H. Revell Co., New York. 160 pages. $1.25.

The reader is repelled by the style and statements in the Preface. "This is God's book," it begins. "He has given it. It is not the gift of the schools, nor of scholarship," and so on.

It professes to be a vision the author had, when he "saw—Eden" and all that follows up to the new heavens and the new earth. In substance the vision follows the usual evangelical theory of eschatology, though after the marriage supper of the Lamb Dr. Lewis visioned a bridal tour around the inhabited but unfallen planets, and other novelties the Bible writers missed.

Spirit and Personality: An Essay in Theological Interpretation, by William Samuel Bishop. Longmans, Green & Co., New York. 188 pages. $1.50 net.

This is really a treatise on the person and work of our Lord, involving especially a discussion of the mutual relation of him and the Holy Spirit.

Theology, psychology and metaphysics form the field of the discussion. Exegesis and church history are also involved. It could issue only from a life of deep piety and deep thinking. In places it is profound.

The ordinary reader will doubtless have to go slowly with it, but none the less is the author to be commended for his high effort to discuss a theme of a character too much neglected by present day thought, even within Christian circles.—W. O. S.

What Saith the Scriptures? by S. J. Reid, 3300 West Monroe Street, Chicago. 54 pages. 35 cents.

A plainly written pamphlet concerning healing of the body, tongues, and the baptism of the Holy Spirit. Dr. Reid argues for the traditional views in each case, denying freak and fanatical extravagances, but not denying plain Scripture in regard to the prayer of faith, the baptism and filling with the Holy Spirit, etc. The question of healing gets 38 pages, and is examined in relation to our Lord, the atonement, Paul and James.

Aspects of Psychology.

Christianity and Psychology: Lectures toward an Introduction, by F. R. Barry. George H. Doran Co., New York. 195 pages. $1.50 net.

The aim of the author of this very readable and timely book, a former Fellow of Oriel College, Oxford, is modestly stated to be to come to the help, in an elementary way, of people without any great technical knowledge who are disturbed by the religious bearings of psychology: by which he particularly means the new psychology, which makes so much on the one hand of the physiological strains, and on the other (with certain schools) of the dreams, sex-obsessions, and psychoanalysis of the Freud-Jung-Rank group. Psychotherapy also comes in as a new use of a method as old, in its principle, as the history of medicine.

Mr. Barry points out that the 17th and 18th centuries were dominated by the appeal to reason, which was conceived in a very limited manner; the 19th by evolution, a biological doctrine originally; while the 20th has elected psychology sultan of all the ologies: the metaphor is ours. In the name of psychology all sorts of tragedies and comedies are marshalled for service. Mr. Barry, with a considerable degree of success, picks out various threads in the tangled web of psychological experimentation and speculation, and points out effectively the apparent element of truth in instinct, the unconscious, suggestion and will, and emotionalism.

While all this is good, it is particularly the chapters on psychology and the religious life, suggestion and prayer, the danger of subjectivity in religion, Christian power and resources, psychology and theology, and psychology and the Christian faith, that will appeal to the Christian public. In his account of "the actual machinery of the mind" (mechanism is a dangerous word,) the author does not claim originality, but makes his own distinct contribution in the pages of the book subsequent to "suggestion and will." At the start he deprecates the regarding of human beings as "cases," the problem being to find for each man his true self. We might quote paragraph after paragraph, but are content with saying that the book makes the impression of being up-to-date, sane, well-balanced and practically helpful, at many special points, to any one who thinks about thought, has experienced any one of the "varieties" (James) of religion, and wants to know more about the actual working of the human mind, including his own in particular.

The upshot of the whole matter is that the absolute condition of our finding our selfhood is "a perfect personality at the heart of things, standing over against our finiteness," and that surrender (to him) is the way to freedom. "We become ourselves when we find ourselves in God." That is good psychology as well as good theology.—C. A. S. D.

Psychology for Students of Education, by Arthur I. Gates, associate professor of Education, Columbia University. Macmillan Co., New York. 489 pages.

Things have moved on since the time when Professors James and Munsterberg expressed in effect the opinion that psychology has little to contribute practically to education as a science or art. This able book by Prof. Gates is perhaps the latest of a series—as yet none too long,—of books dealing with the new subject of educational psychology. Its title is sufficiently broad ("For Students of Education," and not simply for teachers), and it is in fact one of the most readable general psychologies put forth since the times of the brilliant James and the less known but clear-writing Halleck, who first used the metaphor of the telephone as illustrating the nervous system.

It might be hyper-criticism to say that Dr. Gates has oscillated between a straight psychology and an educational technique. Much of what he presents is common to all good psychologies, though containing freshly treated and well selected material. The discussion of the emotions is brief but good, and that of the instincts suggestive

and informing, especially the chapter on the dynamic rôle of instincts in habit formation. The book is characterized by a considerable amount of originality, as in the treatment of the mechanism of "introversion" (turning thought inward, sometimes morbidly), the "conquering" and "suffering" hero types, the "sour grapes" mechanism, logic-tight compartments, et cetera. The vexed question of transfer of training is handled cautiously, with an allowance that besides movements and methods of attack, general adjustments (emotional, motor, or mental,) may be transferred. "Tendencies to maintain calm or to become nervous, to work rapidly or slowly, to be interested or bored, to be self-conscious or absorbed in the task,—these, acquired in one situation, may be revived in others by means of common elements."

Teachers will not find quite as much as they might desire on such technical subjects as the laws of learning, and tests and educational measurements, but what is stated under these heads is good.

On the whole Dr. Gates, with the admitted aid of his wife, who is another "Doctor," has prepared a fresh, thoughtful, discriminating, and valuable book on general psychology as it shades off into educational ideas or interests, a volume well worthy of being placed on a psychological five-foot shelf alongside of older works which are widely known.—C. A. S. D.

After Death, What?

After Death: A Popular Statement of the Modern Christian View of the Life beyond the Grave, by Leslie D. Weatherhead. Pilgrim Press, Boston.

There is no subject that we think more about than this. Not out loud to our fellows, but on the quiet men wonder and think of what happens after death.

The occasion of this book was a dreadful wartime accident, when a friend of the author's was blown to pieces. Some one asked, "Where is he now? What is he doing?" Mr. Weatherhead attempts to answer those questions.

The whole inquiry is marked by deep earnestness, and a desire to ascertain the facts available. Spiritualism is unreliable, and paints "a world we would not want to go to." More stress is laid upon those strange experiences when we feel certain of the presence of loved ones who have gone on before. Heaven and hell are spiritual states of the soul not locally separated, so that a man can be in heaven or hell here and now, as well as after death.

The discussion is entirely from the Christian viewpoint. The author is a Universalist in that he believes that ultimately Christ's victory will be complete, and that all men will be saved. This is an inference from God's love, making it unthinkable that God should rest until every one is gathered into his kingdom. Prayers for the dead are a sheer necessity. In the appendix he discusses the resurrection of Jesus. He believes in the empty tomb and the miraculous disappearance of the body, for he does not believe that our material bodies will ever be raised, or that appearances of Jesus were other than spiritual.

The discussion is thoroughly modern, but whether it is in full accord with New Testament teaching is another question. Nothing is said of redemption by the blood of Christ, and so there is no echo of the grand imagery of the book of Revelation. Nor is there any anticipation of events connected with the second coming of Christ, for Mr. Weatherhead believes that his second coming was a spiritual one accomplished at Pentecost and continuing ever since in his real presence with believers. The form of existence begun at death is regarded by Mr. Weatherhead as final, with no anticipation of a future restoration of the body, even to a spiritual body adapted to a higher state of existence than can now possibly be anticipated. The resurrection of the body has always been the faith of the church and the hope of the Christian, and should be part of the Christian view of the life beyond the grave.

The book is full of apt quotations, with a very clever questionnaire at the back adapting it for classroom purposes. —S. C. H.

Man and the Attainment of Immortality, by James Y. Simpson. George H. Doran Co., New York. 337 pages, illustrated. $2.25 net.

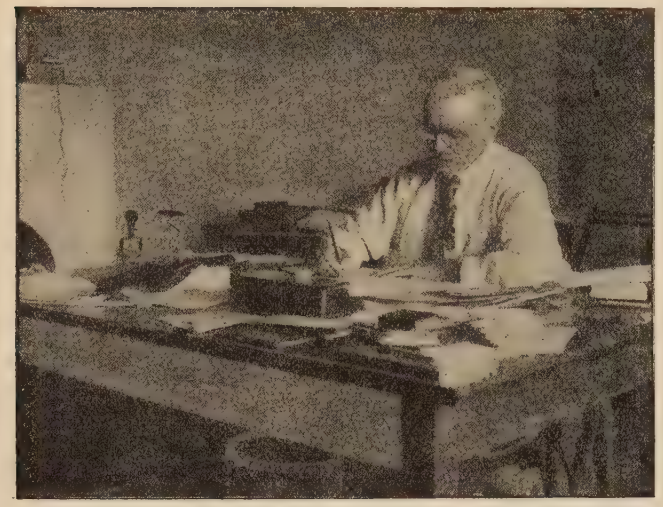
This book by Prof. Simpson is one of the great books of the past year. It is scientific and religious as well, as becomes a volume by the man who now stands in the shoes of Henry Drummond at New College, Edinburgh. Like Drummond he is an evolutionist, and like Drummond he is a saint.

After reading this book no one will say that the theory of evolution weakens a Christian's faith; it may strengthen it. Many will feel a bit shy to accept the author's conclusion of conditional immortality. At any rate, it is a challenging and stimulating book, and as interesting as a novel. We may not agree with it, but it will do us good.—H. P.

Riddle of Life After Death (The), by F. Attfield Hawkes. Macmillan Co., New York. 84 pages.

This is a publication of the S. P. C. K., and its author is a British layman. The Bishop of St. Edmundsbury and Ipswich furnishes a brief introduction, "without," he explains, "endorsing every word of it"; which is not surprising.

The book is devout, very thoughtful and truly Christian, although the reader is left



Dr. Donald Fraser in his study.

in doubt as to whether or not the author believes in conditional immortality. He seems chiefly concerned with the destiny and activities in the world to come of those who have eternal life. Hence it is necessarily highly speculative. It may be profitable to some by way of suggestion.—W. O. S.

Of Missionary Interest.

African Idylls: Portraits and Impressions of an African Mission Station, by Donald Fraser. Fleming H. Revell Co., New York. 229 pages, illustrated. $1.50 net.

The title suggests the poetry and romance to be seen in missionary life. And truly the stories are idylls, for even when their content is mean and terrible in heathen detail there is cast over them the light and glory of the gospel.

Dr. Fraser is one of the great figures of the Livingstonia Mission of the United Free Church of Scotland. He went out in 1896. In such high regard is he held at home that he was elected moderator of his church in 1922, and he spent the year awakening a missionary revival throughout Scotland. He has great charm as a writer.

The 16 chapters are descriptions of scenes and incidents in missionary life, both from the missionary end and from the native end. A good many individuals pass over the pages, and many African customs appear. Thus, while the book gives the bright lights of missionary effort, it is at the same time a readable introduction to Central Africa.

China Yesterday and Today, by Edward Thomas Williams. Thomas Y. Crowell Co., New York. 613 pages, illustrated. $4 net.

This is more than a missionary book. Of the many volumes called forth by the prominence of China in Far East problems the past few years few can equal it in thoroughness and comprehensiveness.

The author is professor of Oriental Languages and Literature in the University of California. He was formerly chargé d'Affaires at Peking, and recently chief of the division of Far Eastern affairs in the Department of State. Thirty-five years of close association in Chinese affairs, supplemented by study and research, find expression in this book.

The revolution of 1911 is taken as the dividing line between the old and the new China. The author lived in China under the old dispensation, witnessed the downfall of the Manchu dynasty and the establishment of the Republic, and saw the great reforms that have since been attempted.

The contents give one all-round information,—history of China's territory and peoples, social life and customs and structure, religion and politics, opening to foreign nations and all that followed up to date. An Appendix gives all sorts of statistics, and an Index makes the contents available. A large map is a valuable feature. Thirty-two pictures are exceedingly well done.

Prof. Williams' style is readable and he has divided the text into small sections with apposite captions.

François Coillard, by Edward Shillito. George H. Doran Co., New York. 235 pages, illustrated. $1.50 net.

"When you are dealing with God, you never know what is going to happen next." This favorite saying of the French Protestant missionary to Africa, François Coillard, finds abundant illustration in his life. Its story is "a tale of surprises. It tells how a French peasant, timid and quiet by nature, became an apostle to two tribes in Africa, and how after many wanderings the wayfarer rests by the Zambezi."

Coillard represents French Protestantism of a strongly pietistic but energetic character. This biography shows the wonderful unity of his character. What he was as a lad with his devout widowed mother, "Mother Kindness," as her neighbors called her, in Asnières-les-Bourges, in the heart of France, he was in 1861 when he settled in Leribé, a solitary station almost directly east of Bloemfontein, or in Lealui on the Zambezi, where he died in 1904 at the age of seventy years. "Each step of his life was taken with the surest faith in the divine guidance and in obedience to a call so faithfully accepted that no disappointment or danger—and they were his constant lot,—abated the ardor of his devotion to the task to which he gave his life."

The marriage of this Frenchman with the Scotch girl, Christina Mackintosh, with whom he had thirty years of beautiful fellowship, is one of the romances of missions. When François was a lad, the daughter of his pastor, Marie Bost, would gather the children about her and tell them stories of Robert Moffat and other torch-bearers to lands of darkness. Far away in Scotland another daughter of the manse was moved by the story of Moffat to long to give her life to Africa. When the French peasant lad and the Scotch girl met in Paris there was the barrier of language between them, but an instant sympathy in the eagerness of each to give life's service in Christ's name to Africa.

The present volume, written with "brevity, simplicity, and sympathy" by Rev. Edward Shillito, the literary superintendent of the London Missionary Society, is third in this series of missionary biographies, of which the most brilliant is the Life of Henry Martyn, by Miss Padwick. It is a large service which is being thus rendered to the present generation, perhaps prone to forget the great deeds of the missionary pioneers whose lives meant much to the Christians of the 19th century. We await with eagerness the further volumes of the series.

In the words of the London "Times," "no one can trace Coillard's long journeys in Mid-Africa, the perils he encountered, and the services he rendered to the progress of civilization, without becoming aware that he was a greater Christian than can be judged by the test of success. First and last he stands before us as a loyal servant of his divine Master with the strength and beauty of that life he so greatly desired others to enjoy."—L. M. N.

Khama, the Great African Chief, by J. C. Harris. George H. Doran Co., New York. 112 pages. $1.25 net.

The story of a fighter, a fighter for righteousness against evil in age-long and terrible forms.

This African chief is a Christian apologetic in black. He ruled with a strong hand, wisely and long. He defied the traders who would debauch his people with strong drink, withstood his tribal foes with courage and skill, dealt with trained diplomats with dignity and firmness, and all the time exemplified his hard-won and terribly taxed Christian faith. His enemies saw in him a man, although they hated his laws and coveted his lands. His long life is a testimony to the faith preached by Livingstone.—F. L. D.

New Lanterns in Old China, by Theodora Marshall Inglis. Fleming H. Revell Co., New York. 175 pages. $1.25 net.

"It was the 23rd of December, and a nipping cold day. The North China Road, while deceptively dusty, was at bottom a mass of deep-cut frozen ruts, in and out of which the Doctor's springless cart wrenched and rumbled. Crash! . . . ."

So begins this collection of 14 breezy stories of missionary and native life in which the author's husband, Dr. Inglis of An Ting Hospital, Peking, is the leading character.

Such stories as these help one to visualize the everyday life of China in social and economic aspects. One learns as one reads.

Nyilak, and Other African Sketches, by Mabel Easton. Fleming H. Revell Co., New York. 95 pages, illustrated. $1 net.

A charming literary style invites the reader on and on in a succession of 12 sketches of Congo life as experienced in African Inland Mission service. Transliterated native idioms and some full-page pictures add piquancy to the tales.

Nyilak was a happy little girl whom the author took as her "feet and hands in household matters."

Various Themes.

Atheism in our Universities, by Alfred Fairhurst. Standard Publishing Co., Cincinnati, O. 212 pages. $1.50.

This is a well meaning but not sufficiently argued out attempt to discredit evolution. The author, a noble man of God, solicitous to stay the Ark, has gathered together replies from a number of "leading" thinkers to a questionnaire sent out requesting a statement of their attitude to certain loaded questions. He is fair enough to print replies unfavorable to his own views, as well as those endorsing them. His comments in some cases are biased, and yet not carried out in detail,—probably because his own reaction is presented quite fully in his book "Theistic Evolution." The publication of this volume is an act of filial devotion on the part of the author's daughter, Mary Fairhurst Baughn, who contributes an explanatory and eulogistic preface.

The defect of the book lies in its failure to see that evolution, at least of the theistic sort,—as held by such scientists as the late Prof. James Dwight Dana of Yale, or philosophers as Dr. Borden P. Bowne of Boston University,—is merely a matter of descriptive method, and is not an ultimate philosophy of life. Darwin himself thought first to call his epoch-making book "The Derivation (not Origin) of Species," and himself, it seems, believed in a God. So do men like Prof. Concklin of Princeton, a member of a Methodist church.

We are not interested in evolution overmuch, but little good can come of undiscriminating discussions which tar with the same brush men who are atheistic evolutionists (and there are such, though precisely how many in our colleges is difficult to determine,) and those Christian believers who believe that God must be allowed to take his own way in fulfilling himself in the world, whether by the method of special creation, or evolution, or conceivably both. Put God into evolution as many of our teachers do, and its terrors vanish.

As for the Bible, that is not a book whose continuance in history, happily, is dependent on any special theories as to its inspiration. There is too much atheism in our universities, but let us know our own friends who are teaching there, while opposing unbelief.

One of the best and most reasonable replies to the questionnaire given in this volume is by Dr. W. Brenton Greene of Princeton Theological Seminary. On the whole the book may do good, because of its tendency to stir up discussion of this whole subject of the world and man's relation thereto.—C. A. S. D.

Case for Prohibition (The): Its Past, Present Accomplishments, and Future in America, by Clarence True Wilson and Deets Pickett. Funk & Wagnalls Co., New York. 274 pages. $1.75 net.

A careful statement by the secretaries of the Board of Temperance, Prohibition and Morals of the M. E. Church.

The title describes the contents. Since enforcement of prohibition is an issue that every honest and law-abiding American, especially every citizen, should understand and back up, he should have a book like this to post him on all he needs to know.

Fun Book (The), by Edna Geister. George H. Doran Co., New York. 190 pages. $1.25 net.

The new idea in this book is the arrangement of games and stunts under the months, many games being adaptable with minor changes to seasonal occasions and holidays. The chapters include tips about decoration, refreshments, etc.

This is Miss Geister's most useful book to date.

Heaven and Hell, by Kaufmann Kohler. Macmillan Co., New York. 158 pages. $1.50 net.

This is not a theological discourse on eternal punishment. It is a study of the sources of the "Divine Comedy" of Dante. Dr. Kohler has searched the literature of the ancient peoples for their ideas concerning the condition of the dead. Everywhere it is a land of shadows with its place for the blessed reserved for those who can attain to it. Egyptian, Babylonian, Hindu, Persian, Latin, Greek, Mohammedan, Apocalyptic and rabbinic literature have aspects surprisingly similar to the hell, purgatory and heaven of Dante, the same elements appearing and reappearing.

It is a book written by a student for students, and is a contribution valuable to any who would understand the vivid imagery of Dante.—S. C. H.

Hebrew Prophet and the Modern Preacher (The), by Henry J. Pickett. George H. Doran Co., New York. 284 pages. $2.50 net.

The contention of the writer of this book is that the modern preacher should strive to be a prophet of the spirit and power of the Old Testament, whose succession was maintained and whose duties were exalted by our Lord and his apostles. There should be no break in the continuity of prophecy. The more the preacher follows the method of Christ, the closer he approaches this standard of success in his chosen profession. The modern preacher may have a passion and a fire such as are thought peculiar only to other times if he will heed the methods and obey the injunctions of his Master. The preacher who today is afraid to speak out on the vital issues of the hour is recreant to the privileges and duties of his calling. He does not believe in the gift of available power promised by him whose gospel he professes to preach.—F. L. D.

Men, Women and God, by A. Herbert Gray. George H. Doran Co., New York. 200 pages. $1.50 net.

This book, written by a Glasgow minister at the request of the Student Christian Movement of England, has a few distinctive features in his discussion of the sex question.

It omits all reference to disease, and the fears and penalties thereof.

It is addressed not to either sex alone, but to both, in the belief that until men and women understand and help each other there will be no happy solution of sex problems.

Mr. Gray's brother, a London doctor, contributes an appendix sketching briefly some of the physiological facts of reproduction in all living things, but more especially in human beings.

As a whole the book combines candor

with delicacy, and common sense with Christian edification.

One Thing (The): The Autobiography of a Nonentity, by Alfred Norman. Pilgrim Press, Boston. 288 pages. $2.25.

The one thing is conceived to be "that a man must love the people, and the people must love him."

Sir Norman Kinnear, a captain of industry, is a selfish materialist who worships success. Everything turns to ashes.—T. C.

Problem of Armaments (The), by Arthur Guy Enock. Macmillan Co., New York. 196 pages. $1.50.

A courageous effort to secure statistics from all nations regarding armaments, expenditures, the war, etc.; with arguments, opinions, warnings and appeals against the useless burden of armaments and war, and suggested steps toward a solution of the problem.

Questions Evolution Does Not Answer, by John D. Herget. Standard Publishing Co., Cincinnati, O. 82 pages. 85 cents.

The author is minister of the Ninth Street Baptist Church, Cincinnati.

His book is mostly quotations from scientists of first rank in regard to the definition of evolution, the origin of life, of conscious life, of self-conscious life, and of specific forms of life. Under each head the scientists admit entire ignorance at certain points: which, though the book is one sided, ought to silence a lot of evolution claptrap.

Religious Education of Protestants in an American Commonwealth (The), by Walter S. Athearn and others. George H. Doran Co., New York. 580 pages, with illustrations and charts. $5 net.

A meticulous technical survey of religious education and its physical equipment in the state of Indiana, started by the Interchurch Movement and concluded under the auspices of the Committee of Social and Religious Surveys, is here presented in print.

Needless to say, the work done was well done, and this huge volume represents only the first of three volumes. But one wonders of what permanent use any way is a lot of such statistical matter, and one can see reasons why the Interchurch Movement speeded on to the rocks.

What is Success? by Roger W. Babson. Fleming H. Revell Co., New York. 154 pages. $1.25 net.

Success, in Mr. Babson's opinion as a result of his analysis of the experience of great men, consists in true happiness, not in land, money, popularity, influence.

Speaking of the human sympathy which all truly successful men so clearly possess, he has this nice thing to say of them:

"Their wives may pose, and their children may be snobs, but the men themselves are humble, democratic, with a real interest in every one with whom they come in contact. Every big man is easy to approach, friendly in manner, and has a genuine desire to be friendly."

"The structure which we call success is based upon a religious foundation which requires a clear conscience, good health, a righteous employer or business associates, and a helpful wife; but the structure itself is built of such qualities as integrity, industry, intelligence, intensity, initiative, and interest. These six qualities are spiritual in nature, and cannot be learned from books or purchased with money. They can be developed and acquired only through prayer."

With Italy in Her Final War of Liberation, by Olin D. Wannamaker. Fleming H. Revell Co., New York. 294 pages, illustrated. $1.75 net.

A readable account of Y work in Italy during the war, but more than that, vivid descriptions of persons and scenes enacted during the struggle, and after.

At no time were there more than 300 Y men at work in Italy, but they achieved wonders, considering the circumstances, as in the other theaters of the war.

Work, Play and the Gospel, by Malcolm Spencer. George H. Doran Co., New York. 144 pages. $1.50 net.

An attempt to correct the old-fashioned attitude of Christians toward certain forms of amusement (shall we say?) by emphasizing the necessity of meeting the need of the whole personality.

Christ and Christian experience are unchanging facts, in spite of those who pass the gospel by because of the craze for pleasure, or other reasons. Christian conceptions of work and leisure are then traced, and the beauty of the life of the spirit. Resulting from these there should be a growth of the religious spirit, culminating in the religious decision to follow a certain course in relation to Christ because it is right.

The argument is sincere and thoughtful, and just claims to be another avenue for reaching the same personal experience which the evangelist reaches with his Bible way of life. Perhaps so!

ALSO RECEIVED.

The Sermon on the Mount: An Under-Shepherd's Use of the Shepherd's Great Sermon, by Rev. Thomas S. Hubert, McRae, Ga. 23 pages. 25 cents.

One of the best things we have seen for a long time.

The Foreword is straight-forward. A poem, "Unoffered Yet," deals with this aspect of prayer in true devotional spirit and with poetic ability. This alone is worth having.

In the sermon the author paraphrases and colloquializes the Sermon on the Mount. He first

saturated his mind in the meaning and application of our Lord's words, then preached the sermon over, reverently, and not expanded so much as to swamp the original.

Every time the sermon has been given it has been well received.

Jonah, or The Story of God's Runaway, by Rev. J. T. Riddick. T. H. Little & Co., Norfolk, Va. 36 pages. 30 cents.

An evangelistic address, making practical application of the experiences of Jonah to this day and generation.

Minutes of the General Assembly of the Presbyterian Church in the U. S. A., Vol. 2, 1923.

The article "Christ against War," by Dr. H. E. Fosdick, printed on another page, is the Introduction to a pamphlet by Kirby Page entitled "War: Its Causes, Consequences, and Cure" (Doran, 15 cents).

LATEST BOOKS RECEIVED.

Amazing Grace, by George Whitefield Ridout. Fleming H. Revell Co., New York. 146 pages. $1.25 net.

Bible Stories in Rhyme, by Florence E. Hay. Rodeheaver Co., Chicago. 64 pages, with colored illustrations.

Over 60 pieces of doggerel, with pictures.

Can I Help You? by Henry Dening. Dickinson, Farmington St., London. 320 pages. 3/6 net.

Chalk Talks, by Ella N. Wood. Fleming H. Revell Co., New York. 150 pages. $1.50 net.

Children's Nature Story Sermons, by Hugh T. Kerr. Fleming H. Revell Co., New York. 187 pages. $1.25 net.

Child Types, by Frances W. Danielson. Pilgrim Press, Boston. 129 pages. $1.

Christianity and the Religions of the World, by Albert Schweitzer. George H. Doran Co., New York. 93 pages. $1.60 net.

Church Music, by Edward S. Lorenz. Fleming H. Revell Co., New York. 466 pages. $3.50 net.

Collected Poems, by Wilfrid Wilson Gibson. Macmillan Co., New York. 552 pages. $3.

Colony of Heaven (A), by J. C. Carlile. George H. Doran Co., New York. 182 pages. $1.75 net.

Conservatism, Radicalism and Scientific Method, by Wolfe. Macmillan Co., New York. 354 pages. $3.50.

Finding God, by Russell H. Stafford. Macmillan Co., New York. 219 pages. $1.50.

Frontier Spirit in American Christianity (The), by Peter G. Mode. Macmillan Co., New York. 196 pages. $1.75.

Gospel of the Fellowship (The), by Charles D. Williams. Fleming H. Revell Co., New York. 213 pages. $1.50 net.

Great Refusal (The), by Newell Dwight Hillis. Fleming H. Revell Co., New York. 211 pages. $1.50 net.

Heroes of Israel's Golden Age (The), by George Dahl. Macmillan Co., New York. 333 pages. $2.

How To Be Saved, by R. A. Torrey. Fleming H. Revell Co., New York. 218 pages. $1 net.

How To Read the Bible, by Richard G. Moulton. Macmillan Co., New York. 133 pages. 80 cents.

Humanizing of Knowledge (The), by James Harvey Robinson. George H. Doran Co., New York. 117 pages. $1.50 net.

Ignatius Loyola, by Henry Dwight Sedgwick. Macmillan Co., New York. 399 pages. $3.

Larger Faith (The), by Charles R. Brown. Pilgrim Press, Boston. 193 pages. $1.60.

Life of the Ancient East (The), by James Baikie. Macmillan Co., New York. 463 pages, illustrated. $4.

Light that Grows (The), by J. M. Dawson. George H. Doran Co., New York. 149 pages. $1.25 net.

Minister and His Parish (The), by Henry Wilder Foote. Macmillan Co., New York. 179 pages. $1.75.

Old Testament in the 20th Century (The), by John Lewis. George H. Doran Co., New York. 189 pages. $1.50 net.

One Man's Religion, by Robert Quillen. Macmillan Co., New York. 75 pages.

Parent Training in the Church School, by Florence E. Norton. Westminster Press, Philadelphia. 96 pages. 60 cents.

Preacher's Old Testament (The), by Edward Mack. Fleming H. Revell Co., New York. 158 pages. $1.25 net.

Seeing Straight in the Sunday School, by George Ezra Huntley. Pilgrim Press, Boston. 134 pages. $1.25.

Study of Adult Life (A), by Theodore G. Soares. Pilgrim Press, Boston. 114 pages. 60 cents.

Study of the Junior Child (A), by Mary Theodore Whitley. Westminster Press, Philadelphia. 153 pages. 60 cents.

Talks to High School Boys, by John M. Holmes. Macmillan Co., New York. 162 pages, illustrated. $1.50.

What Men Need Most, by Daniel A. Poling. George H. Doran Co., New York. 232 pages. $1.60 net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

OUTLINE OF OLD TESTAMENT HISTORY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

January 6. A Chosen Leader and a Chosen Land.

Genesis 12. 1-7; 18. 17-19.

We now begin a two-year continuous outline course in the Bible, six months being devoted to the Old Testament, nine to our Lord's life, and nine to the Acts and epistles.

Why begin with Abraham? Because continuous Bible history begins with him. Genesis 1 to 11 is a record of real history, and comes to us with the same authority as the rest of the Old Testament, but only a few outstanding men and events are mentioned in the course of the long period that elapsed.

A chosen leader.

Why chosen? Whereunto chosen? For personal and family and worldwide blessing, and in order to establish a righteous seed.

Joseph's feast to his brothers. Joseph is seated by himself on the left. (By courtesy of National Non-Theatrical Motion Pictures, Inc.)

God looms up large in these early pages of the Bible. He finds Abraham a polytheist and idolator (Joshua 24. 2) living in an advanced civilization whose remains are now being recovered and interpreted by the archeologist. He lifts Abraham out of this degraded religion, separates him to himself, and as the sequel shows, initiates through him in human history a new phase in the salvation of sinful man.

Abraham was not an accidental choice. God knew him (18. 19).

That is God's side of the matter, but look at it from Abraham's side too. For Abraham revealed greatness in responding to God's call. Humanly speaking, he might have refused, and lived and died an old heathen, forgotten like the rest of them. He was big and brave enough to leave all that was dearest to an Oriental,—native land and kindred,—and venture forth not knowing whither he was going. God was his only guide and stay.

His first call (Acts 7. 2-5) came in (say) 1926 B. C. He left Ur of the Chaldees (South Mesopotamia) and went as far as Haran (North Mesopotamia), where Terah died (11. 31, 32). Abraham resumed his trek in answer to the second call of God in today's lesson. The rest of the Bible is the selective history of him and his descendants.

The secret of his action was faith (Hebrews 11. 8-19). Faith nerved him to go forth, faith kept him true to God in every test.

Use an up-to-date map to make all this real to your scholars. Take God's promises and see how they have been fulfilled.

The chosen land.

Looking back from our viewpoint, we can see how the separation of this chosen leader and his people unto God was helped by their settlement in the chosen land of Canaan. Not that Canaan was a Paradise, for its inhabitants were as degraded in religion as the Chaldeans Abraham had left behind; but Abraham was not one of them. It was a strategic land among the nations of the ancient world,—it is so today. But though Israel was later dispossessed and her children scattered as wanderers over all the earth, the titledeed given by God has never been recalled or cancelled: the chosen land belongs of right to the Chosen People. Therein lies the animating motif of Zionism.

The Long Sojourn in Egypt.

Genesis 47. 1-12.

The long period between last week's lesson and this is bridged by four lives, —Abraham, Isaac, Jacob, Joseph. The teacher will have to review the salient facts of their lives as time permits.

Joseph has survived his unhappy vicissitudes, and is now premier of Egypt and at the height of his career, the Hoover of his

day not only for Egypt but for the known world. Connection with his father and brothers has been reëstablished, and in view of the five years of famine still to run it is agreed that Jacob shall come to Egypt with all his clan (chapters 45, 46).

Ordained of God.

This migration, which was a turning point in Israel's history, was not an accidental makeshift.

God had foretold it to Abraham (15. 13).

God had overruled in the events of Joseph's life (45. 5-9).

God encouraged Jacob by the vision at Beersheba en route (46. 1-4).

Favored by Pharaoh.

Scholars think that the Pharaohs of this era belonged to the Hyksos (Shepherd) dynasty, successful Semitic invaders from the east. This might explain the royal favor shown to Joseph as being of the same stock as the ruler, and also the consideration shown to Jacob and his sons.

For they had come by invitation and command of Pharaoh (45. 17-21), and were welcomed by him in today's lesson. Joseph displays his usual tact in introducing them to Pharaoh, first five of the brothers, then Jacob himself. Note the formality and etiquette of court life, the gracious and liberal policy of Pharaoh, the respectful but independent attitude of Jacob and his sons.

What the sojourn in Egypt meant to Israel.

Preservation in time of famine, lest God's purposes should fail.

Separation. The chosen family was rounded up and set down amongst an alien people to whom nomadic shepherds were an abomination since native Egyptians were settled agriculturists themselves. This helped to maintain the separatedness of Israel.

Civilization. Egypt at this time was the greatest nation on earth, as far as we know, with a highgrade civilization of which the pyramids, tombs, art and literature that remain to this day are credible witness. In all this Egypt excelled Israel, who, however, had a more exalted religion. The influence of Egypt in these respects was doubtless real, though it can be overestimated.

Nationalization. Coming for a short sojourn, as they apparently thought, the sojourn lengthened out to four hundred years, during which the people increased in numbers and were prepared for a settled life. They enter Egypt a patriarchal family, they emerge the makings of a nation.

January 20. Moses Called to Deliver Israel.

Exodus 3. 1-12.

A few pages in the Bible tell all we know of Israel's story from last Sunday's lesson to this. Jacob dies, Joseph dies, four centuries pass, the Hyksos (Shepherd) dynasty is driven out, a new dynasty occupies the throne of Egypt. The new Pharaoh is hostile to the unassimilated Hebrew element within his borders, and adopts measures to check its growth. Under the perilous shadow of royal edict and murderous slave-driving Moses is born.

Recall the romance of his preservation from death by drowning, his princely education in the learning of Egypt, his hasty grasp at leadership of his own people, his flight and exile in Midian. This is where our lesson finds him.

We do not know a thing about his character during the 40 years he spent in Midian. His earlier high spirit and faith are recorded in Hebrews 11. 24-27. Commentators usually assume that he fell in with the life of his wife's people, and draw on their imagination for the kind of education the shepherd life would give him in patience, self-control, reflection, religion, knowledge of desert life, etc. Perhaps so, but anyway he had Hebrew blood and Egyptian culture, and may have been the best available living Hebrew, humanly speaking, to undertake the liberation and leadership of his race. But something more was essential for success.

Read 2. 23-25 for the immediate background of our lesson.

Call, 1-6.

One day his humdrum life was interrupted by a supernatural experience. Take the record at its face value, and do not heed critics and commentators who think they know better what happened. Jehovah himself appeared to Moses with visible flame and audible voice, thus breaking the silence of four hundred years. Note Moses' spirit of serious inquiry, the call to reverence, the self-disclosure of God.

Commission, 7-12.

God had a purpose in this interview. The silence of the centuries did not imply indifference: he saw, he heard, he knew all the bitter experiences of his chosen people. And now the turning point has come, their deliverance is to take place, and Moses is his chosen human agent to lead Israel out of Egypt and back to the chosen land.

Moses' first reaction is one of self-distrust,—a fugitive from justice, "Who am I? . . . ?" God meets his fear and questioning with the promise of companionship and confidence.

The next three lessons are concerned with Moses' great constructive lifework. We shall see him as patriot, general, statesman, religious leader and organizer. He becomes God's middleman and spokesman to Israel and the world.

Have there been burning bushes meant for us that we have not seen or inquired into?

January 27. Israel Saved at the Red Sea.

Exodus 14. 21-31.

If the teacher understands the full significance of today's lesson he will be better able to impress its significance upon his scholars.

The passage of the Red Sea meant more than the escape of Israel out of Egypt. All through the rest of the Old Testament it is kept in mind as a standard of God's omnipotence, a supreme illustration and proof of his faithfulness and protecting care over Israel, a reminder of his unseen presence (see 12. 42).

And in the Christian dispensation Paul teaches the spiritual truths typified by the various stages in the deliverance out of Egypt (1 Corinthians 10. 1-11). The blood sprinkled on the lintel and doorposts safeguarding the first born from death typified the atoning blood of Christ saving the sinner from the penalty of sin. The passage through the Red Sea typified baptism into Christ's death with salvation from the power of sin. Egypt was the place of slavery and suffering; the other shore was the place of freedom; the sea was the place of separation. Typically the crossing teaches the passing from the old life of sin and slavery to the new resurrection life of freedom in Christ Jesus; dead to the past, risen into newness of life.

The crossing and deliverance of Israel, 21, 22, 29-31.

The crossing was the culmination of Moses' mission to Egypt to demand the release of Israel. Review the story of his interviews with Pharaoh, the plagues, the Passover, the initial stages of the exodus.

In today's lesson we have reached the fifth day out. The direct route from Egypt to Canaan was only a hundred miles or so, —it can be done by rail today in a few hours. But God sent them around by a longer route (13. 17, 18), and Israel finds herself in a cul de sac, with the sea on the east, and hills on the south and west.

All that Israel could do was to obey God and walk by faith into the bed of the sea (Hebrews 11. 29). As a matter of fact, Israel was never in real danger while in the path of God's leading, but God's providence and power are best seen in times of extremity.

Do not waste time discussing the miraculous element in the story. No one knows anything except what the record says, and it is wiser to take it at its face value than to waste time on the speculations of those who would whittle down the supernatural, and so belittle God's power.

The pursuit and destruction of the Egyptians, 23-28.

There is a tragic side to the story, for God is a God of judgment as well as a God of salvation.

The same rod in Moses' hand that signalled the dividing of the waters signals their return. The path that meant safety to obedience and faith means destruction to the disobedient. The fate of Israel and Egypt hinged upon their relation to God.

The deliverance of Israel was so thorough that Egypt pursued or harassed Israel no more.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

JANUARY, 1924.

TUESDAY, 1st. *God is my strength and power, and he maketh my way perfect. 2 Samuel 22. 33.*

May the end of a perfect day be yours
When the evening stars appear;
And may every day be a perfect day
To the end of a perfect year!

WEDNESDAY, 2nd. *Lo, I am with you alway! Matthew 28. 20.*

The old year dies, the new year waits.
I know not what it brings to me;
But this I know, it bears no ill
If I am ever still with thee.

And so I venture through the gates
That slowly open in this hour,
Assured that fitting service waits,
And with the service thine own power.

—S. A. Dyke.

THURSDAY, 3rd. *Whosoever shall give to drink unto one of these little ones a cup of cold water, ... he shall in nowise lose his reward. Matthew 10. 42.*

Life affords but few opportunities of doing great services for others, but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed kindness. —Bowes.

FRIDAY, 4th. *These things write we unto you that your joy may be full. 1 John 1. 4.*

What "things" was it that John was talking about? Let the reader read the seventh verse of this chapter and see one "thing," above stated, that should thrill every Christian heart: "If we walk in the light, as he is in the light," and have "fellowship one with another," right there in such a life the

blood of Jesus Christ will cleanse us from "all sin."—B. Carradine.

SATURDAY, 5th. *I will look unto the Lord, I will wait for the God of my salvation; my God will hear me. Micah 7. 7.*

There is no sense in always telegraphing to heaven for God to send a cargo of blessing unless we are at the wharf to unload the vessel when it comes.—F. B. Meyer.

SUNDAY, 6th. *Better is the end of a thing than the beginning thereof. Ecclesiastes 7. 8.*

It is about life we are thinking on this first Sunday of the New Year, and in this sense the preacher expresses what is God's intention and purpose,—that life should be a steady progress from height to height. You may miss it,—that is the tragic possibility of life,—it may be worse in the end than the beginning. It depends upon what threads you use and what pattern you make in the garment of life you are weaving every day.—Charles Brown.

MONDAY, 7th. *His allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life. 2 Kings 25. 30.*

A picture of the happy position of all the Lord's people! A daily portion is all that a man really wants. We do not need to-morrow's supplies: that day has not yet dawned, and its wants are as yet unborn. When our Father does not give us more, we should be content with his daily allowance.—Charles H. Spurgeon.

TUESDAY, 8th. *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. John 14. 6.*

The way, the truth and the life mean direction, guidance and fellowship.—John Timothy Stone.

WEDNESDAY, 9th. *The word of the Lord came unto Jonah the second time saying, Arise, go to Nineveh. . . . . So Jonah arose, and went to Nineveh. Jonah 3. 1-3.*

Come, take that task of yours which you have been hesitating before, and shirking, and walking around, and on this very day lift it up and do it!—Phillips Brooks.

THURSDAY, 10th. *The eternal God is thy refuge, and underneath are the everlasting arms. Deuteronomy 33. 27.*

So that is the refuge we all may have! And we all need it sorely.

FRIDAY, 11th. *He which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap also bountifully. 2 Corinthians 9. 6.*

The sowing time is now. The reaping comes when we meet the Lord. How soon may the sowing time end and the harvest be here!

SATURDAY, 12th. *Ye shall be baptized with the Holy Ghost. Acts 1. 5.*

This is a promised blessing. Nobody asked God to promise it, nobody knew enough to ask for it, but God gave the promise of the infinite gift because of his intense desire to give the gift, the Holy Spirit himself.—A. M. Hills.

SUNDAY, 13th. *And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? Mark 5. 30.*

Hundreds brushed against Jesus that memorable day, as millions throughout the earth are coming within conscious contact with him this very Sunday; one only was healed. Who takes hold? That is the question. Who for himself in utter trust reaches out, expecting that power from Christ will make him a whole man?—Henry Sloane Coffin.

MONDAY, 14th. *Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest! Matthew 9. 38.*

Friend, accept your responsibility in this respect! Whatever else you do, you have not done all that he has said if this be undone. And those who think they can do nothing, can do more than all else in the power and opportunity to pray.—Mark Guy Pearse.

TUESDAY, 15th. *Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king! Daniel 3. 17.*

God is looking for men and women who will commit themselves to him in the midst of life's dark and troubled experiences, so that through them he can display his power to deliver those who trust him. God does not take away the hard things, but glorifies and uses them as a means of revealing himself more fully.—W. J. Tunley.

WEDNESDAY, 16th. *And I saw, and bare record, that this is the Son of God. John 1. 34.*

The awakening of the soul to the glory and power of Christ is a memorable event in any life.—W. L. Watkinson.

THURSDAY, 17th. *It shall come to pass that before they call I will answer, and while they are yet speaking I will hear. Isaiah 65. 24.*

Did you ever think how dark it must have been before God created light? But God said, "Let there be light!" Cannot he drive away the darkness and the fog and the mist that have gathered round your path? Do not be talking about the difficulties in your life when you have such a God to call upon!—D. L. Moody.

FRIDAY, 18th. *The Lord is my shepherd: I shall not want. Psalm 23. 1.*

The sheep of Christ may change their pasture, but they never lack a pasture.—William Secker.

SATURDAY, 19th. *Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Matthew 6. 33.*

Take care of God's interests first, and he will look after yours!—J. Hudson Taylor.

SUNDAY, 20th. *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Corinthians 2. 14.*

Never consult the natural man as to spiritual verities and spiritual realities; the natural man has nothing to do with such quantities and forces. My teaching is that we are not to go to the natural man to give us any opinion whatever about true religion. The man himself knows nothing about it: he has not passed through the great, deep, sorrowful, joyous experience. He may have his opinions: who wants them? He may have his views and his fancies, but he himself would not be responsible for them if a flood came. Only go to the spiritual man for spiritual counsel, sympathy and direction.—Joseph Parker.

MONDAY, 21st. *When a man's ways please the Lord he maketh even his enemies to be at peace with him. Proverbs 16. 7.*

Harmony with God means harmony with men.—John Timothy Stone.

TUESDAY, 22nd. *And . . . . the angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. Matthew 2. 13.*

Is Christ born in thee? Then have a care, for craftier and more unscrupulous than Herod the destroyer of souls will seek to destroy thee!

WEDNESDAY, 23rd. *When they saw the star they rejoiced with exceeding great joy. Matthew 2. 10.*

We who look for Jesus ought to be joyful. It is no credit to our Lord when we look as though we were seeking his grave.

THURSDAY, 24th. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. John 17. 15.*

If environment was everything Jesus would not have prayed this. Grace cannot be overcome by sin.

FRIDAY, 25th. *And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? Genesis 41. 38.*

If we are to be kept from fashioning our lives in the pattern of this world, we must be led of the Spirit. Those who are filled with the Holy Spirit do not feel the power of temptation as others do.

SATURDAY, 26th. *Conformed to the image of his Son. Romans 8. 29.*

Many of us would be spared suffering if only we were willing to be quiet. Why does the workman need a vise? What is the meaning of the pressure put upon that upon which he is working? Is it not that he may be able to carry out his design? We are God's workmanship.

SUNDAY, 27th. *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. Ephesians 6. 18, 19.*

If Paul in the fulness of his inspiration besought a place in his brethren's prayers, how much must they need it who try with stammering tongues to preach the truth? Every such man must turn with Paul's entreaty to those who love him and listen to his poor presentment of the riches of Christ. His friends cannot do a kinder thing to him than to bear him in their hearts in their prayers to God.—Alexander Maclaren.

MONDAY, 28th. *Stormy wind, fulfilling his word. Psalm 148. 8.*

What a lawless thing it seems, this stormy wind! What hand can guide its course? Who can control its speed? Our blessed Lord is its master. He bade the noisy storm be still.—Mark Guy Pearse.

TUESDAY, 29th. *Wait for the promise of the Father. Acts 1. 4.*

Dear reader, before you think of bustling about any longer in a laborious inefficiency, waging incessantly a losing fight, your heart wrung with anguish over your spiritual defeats, pause for equipment and reinforcement! Wait for the promise of the Father, the baptism with the Holy Ghost!—A. M. Hills.

WEDNESDAY, 30th. *I say unto you, ... joy shall be in heaven over one sinner that repenteth. Luke 15. 7.*

As for prayer, God will stop making worlds to hear the voice of one asking forgiveness.—Francis Wayland Pattison.

THURSDAY, 31st. *Poor, yet making many rich. 2 Corinthians 6. 10.*

As surely as Christ is the wisdom of God, so surely shall it be found that no investments have paid like life and love expended in uplifting the world.—W. L. Watkinson.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Do Better Still!

Philippians 3. 12-14. January 6.

In one of Stuart Holden's books he tells of having seen in a little churchyard in Switzerland this inscription on the tomb of one who had perished in an Alpine accident:

"He died climbing."

Countless times by countless means God is calling us to the heights in his service. Why are we so content to travel around in the valleys in a slipshod manner when the heights offer such wondrous inducements, including God himself?

* * * * *

Admitted that there are certain kinds of Christian service which do not come easy for some, God always gives us strength enough and sense enough for what he wants us to do. If we tire ourselves or puzzle ourselves it is our own fault.

It may be we will have to acquire a taste for certain duties as we do for certain foods, but if we persevere, the service for which we have acquired a taste by the exercise thereof will come to be easy and congenial. Experience shows that work is bettered more by practice than by ability.

Reflect that life, like every other blessing,
Derives its value from its use alone.

* * * * *

The folks who are always excusing themselves from doing their work better would not accept the same excuses from others working for them. In the Christian's grammar adverbs count for as much as verbs. God regards not how much, but how. It is well-doing that earns his "Well done!" This being true, let us all serve him adverbially as well as verbally!

* * * * *

O thou unpolished shaft, why leave the quiver?
O thou blunt axe, what forest canst thou hew?
Unsharpened sword, canst thou the oppressed deliver?
Go back to thine own maker's forge anew!

Wait the appointed time for work appointed,
Lest by the tempter's wiles thou be ensnared:
Fresh be the oil wherewith thou art anointed:
Let God prepare thee for the work prepared!

The best preparation for better service is the consciousness of our own unfitness apart from God.

In His Steps: How and When Jesus Prayed.

John 17. 1-26. January 13.

If thou wouldest learn how and when Jesus prayed, read Matthew 5. 44; 6. 6, 7; 9. 38; 14. 23; 17. 21; 18. 19; Mark 1. 35; 11. 24, 25; Luke 5. 16; 6. 12; 9. 28, 29; 18. 1; 22. 40-42; 23. 34; John 17.

The gospel narrative fairly sparkles with information in regard to Christ's methods and example in prayer, doesn't it? God help us all to follow him!

* * * * *

When Rev. William Arthur was addressing a company of theological students he stopped suddenly, pointed upward, stood silent till all looked in the direction in which he was pointing, then slowly and with eyes filled with tears the venerable divine said:

"Young gentlemen, keep your intercourse open there!"

"And Jesus spake a parable unto them, that men ought always to pray, and not to faint" (Luke 18. 1).

* * * * *

It is said of Martin Luther that when he prayed it was with the reverence due to an infinite God and with as much familiarity as if he was speaking to his father.

John relates of Jesus that he "lifted up his eyes and said, Father, I thank thee that thou hast heard me (11. 41, 42)." "When ye pray, say, Our Father."

* * * * *

The saintly Phillips Brooks once said to a group of students:

"Be such a man and live such a life that if every man were such a man as you and every life a life like yours this earth would be a Paradise!"

"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one with us" (John 17. 21).

* * * * *

When Marshal Foch was visiting the United States he said in one of his speeches:

"We must fight on our knees as well as in the trenches."

Luke records that Jesus "kneeled down and prayed" (22. 41, 42).

Gospel Triumphs in Japan.

Acts 10. 34-48. January 20.

Sixty years ago Japan's only hope of learning Protestant Christianity was through foreign missionaries. Now there are over 4000 native Christian workers.

The gospel carried into Japan a knowledge of hygiene. One effect has been a law which provides for a tuberculosis Sanitarium in every city of 350,000, with subsidy from the national treasury.

The gospel gave a Japanese girl, educated in one of our Christian schools, such a marvelous perspective view that she refused a position in business that offered her a hundred yen a month to take a position at 30 yen in a Christian orphanage.

It is Christianity, writes a Japanese D. D., that brought to us the conception of a pure home founded on the union of one man with one woman.

This home life, as illustrated by many missionary families, is recognized as an ideal at which to aim. It is in the homes of Japan that hope for a healthy, sane national life lies.

Why, asks the president of Doshisha University, is our population now so much larger than when we opened the doors to the West? This is the reason: In the old days we had to keep our population down by killing the extra babies, for there wasn't food enough produced in our island to feed them. Now we are no longer driven to such inhuman acts to save our nation from starvation. We have greatly profited in many ways by our contact with other nations.

Infanticide is now heavily penalized by Japanese law.

There are two kinds of young men in Japan today, writes a Japanese Christian professor. One kind still wants the former kind of child-wife whom he can mould to his own tastes and will. The other wants a wife who will be an intellectual companion, such as comes from our schools and colleges.

Christian schools pioneered the higher education for women.

* * * * *

Two students in a Bible class in a remote village in Japan were discussing the character of Jesus. One asked the other:

"If Christ came to Japan, how do you think he would come into our classroom?"

"I think," was the reply, "that he would come in just as Mr. Knox comes."

God bless the quiet triumphal march of our missionaries, who, living lives of intensive sacrifice, can bring such a testimony from heathen lips!

How Can Christian Endeavor Help Our Church and Denomination?

2 Corinthians 1. 11; Hebrews 10. 23-25. January 27.

One who has been a Christian Endeavorer from its birth says:

"There are four occasions when I make it a point to go to church: when it storms, when the church is without a pastor and some member has to read a sermon, when a stranger preaches, when my own pastor preaches."

These points are embodied in spirit in the C. E. pledge, and carried out by millions have given the church an impetus that no other one thing has done.

* * * * *

A certain minister saw much in his church to discourage him, financially and spiritually. The spirit of criticism was rampant. Minister, choir, ushers, deacons, young people's society, Neighbor Brown and Sister Jones all came in for a dig from the critics. So he made bold to ask his C. E. Society to pray God for fifty confessions of Christ during the year. Before six months had passed twenty-eight had presented themselves to that church for baptism, and a troublesome deficit had been provided for in the course of one week.

* * * * *

An Endeavorer says:

"Beneath the beautiful soft flesh of the human body lie the strong rigid bones of the skeleton. These are of many kinds.

"Now we find that down underneath the beautiful work of the church, which is carried on through its many organizations, lie the bones of the church. Of these are three distinct kinds: wishbones, jawbones and backbones.

"The wishbones are always wishing that the church would grow and be filled with people, though they themselves seldom attend.

"The jawbones do much talking in the various church societies, mostly jawing, however, about everything that is done.

"Beneath these two lie the backbones, quietly assisting by prayer, presence, counsel and contributions the church which they have promised to be true to and to support in every way."

* * * * *

A generation ago the motive that used to have much larger scope in denominational work was competition. Christian Endeavor has been instrumental in bringing in a new motive, coöperation. An Endeavorer reasons thus:

The denominational walls are for distinction, not for separation.

Coöperation between different denominations develops a strength and power that no solitary denomination could ever secure.

Endeavorers began by praying God to bring us closer together. It did not work well enough, and finally we began praying in the name of Jesus Christ, "O God, bring us closer to Jesus!" And we found to our amazement that when we got to Christ we were denominationally very close to each other.

God never meant us to be separated
From one another in our work and thought;
Spirits that share his Spirit he has mated,
That so his loving purpose may be wrought,
His gracious will be done
In earth and heaven, as one.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

JANUARY, 1924.

Tuesday, 1st. Isaiah 10.

We are none of us restive when a whole nation or generation is spoken of as "miserable offenders"; it is a different matter when a prophet says, "Thou art the man!" In the preceding chapter Isaiah has spoken of the entire land; now he points at a particular class.

Judges are the custodians of national honor. The people's rights and liberties are their special charge. These judges had "itching palms," and accepted bribes in return for which they defaulted the poor. Isaiah is not talking about the makers of laws, but about the interpreters and administrators of laws. Their decisions hurt the weak, particularly the widows and orphans. There is another Judge who is incorruptible, and in the day of the great assize a storm will break which will destroy the whole corrupt thing.

The instrument with which Jehovah will whip his children is Assyria. He means good to those on whom the strokes fall. Yet if he permits this thing to happen, it will not mean that he condones the evil passions and lusts that urge Assyria to her campaign of plunder and destruction. The proud Assyrian says that all cities are alike to him. He goes where he wills and does what he chooses. He says that no power, human or divine, can stop him. In this he challenges Jehovah, and the Lord of hosts is swift to accept the challenge. He will allow Assyria to do what he deems salutary to his beloved but wayward and perverse children, and then he will punish Assyria for his cruel, inhuman boasting. Jehovah is a light to guide obedient souls, he is a fire to arrogant perverse souls.

When Assyria has pined away, then will emerge the remnant in whom the prophet believes so implicitly, and these shall lean on the strength of Jehovah, and by his blessing shall grow into a vast and mighty nation. Then the anger of the Lord shall be at an end, and the world shall rest in brotherhood and peace.

Father in heaven, we would humbly accept thy rebukes, and confess ourselves to be sinners in thy sight! Pardon our sins, deliver us from evil, help us to ally ourselves with thy people! Amen.

Wednesday, 2nd. Isaiah 11.

At whatever period this chapter was written, its message is clearly predictive.

Jesse was a root out of which David sprang, David the king, the chosen one unto whom wonderful promises were given. David was like a tree cut down, but out of the stem another king should come, even the Messiah. His kingdom was not to be delimited by the boundaries of Palestine: it will reach through all the world. As Peake says, "To equip him for his work the spirit of Jehovah rests upon him,—not seven spirits, but one spirit with six modes of manifestation, intellectual, practical and religious. Equipped with the divine spirit of discernment, the Messiah will not need to depend on the sight of his eyes (i.e., mere appearances), on the hearing of his ears (i.e., the testimony of witnesses): he will be infallibly guided in his decisions. He will judge with righteousness, smite the violent, and slay the wicked. Righteousness and faithfulness will be his equipment for action or conflict. Natural enemies will be at peace, and the earth will be full of the knowledge of the Lord." The dream of the Golden Age is bound up in the advent of a Man who shall be the Christ of God.

The second part of the chapter is still thinking of his beneficent sway over the earth, rather than over Judah only. The knowledge of Jehovah will have removed occasions of war. Knowledge destroys fear, which is the mother of strife. Mount Sion will become the capital of a world federation. People want the will and word of Jehovah, and they can find it infallibly in King Messiah. Ephraim and Judah shall end their feud and become brothers again.

By a strange inconsistency the vision melts into a discovery of the old animosities, and the re-united Israelites will turn on their oldtime enemies, and spoil them. How is it that so lofty a vision should degenerate in this fashion? It is one of the inexplicable things in human experience that sainthood and sinning should intermingle in the soul of a believer. We all know by bitter experience how near grandeur and dust are to each other.

O God, we rejoice in the fair vision thou dost grant of One who comes to set his people free! We would have the Christ as our king. May his authority be supreme over our minds and hearts, that so he may find those through whom he may win others! Amen.

Thursday, 3rd. Isaiah 12.

Skinner says this chapter forms the lyrical epilogue to the first great division of the book (chapters 1 to 12). It consists of two short hymns of praise (1, 2 and 3-6), which are put into the mouths of the ransomed people. As Israel sang songs of triumph after the crossing of the Red Sea, so the restored exiles shall celebrate the great salvation with such psalms of thanksgiving and joy as these.

The psalm is written for the whole people of God. It is a psalm, and not a prophecy. Prophets do not say God was angry, but psalmists do so speak of God. It is singular that neither Christ nor his apostles say that God is angry: the exception is an occasional reference to wrath and the wrath of the Lamb.

Salvation is a great theme. Comfort is a great gift, and behind it is the consciousness that Jehovah is causing great and wonderful things to happen, and the mouth of man to praise him. The wells of God are deep and inexhaustible. He who dwells near them shall find cool bubbling waters in all seasons and in all ages. The blessed of God shall find their mission in life the proclaiming of his excellent name in all the earth.

Our Lord and Saviour, we thank thee for a mighty salvation, we rejoice in the perennial springs of mercy and grace beside which we may live, and from which we may draw! Refresh and inspire our souls, we pray! Help us to bear witness to thy mercy! Amen.

Friday, 4th. Isaiah 13.

A great many difficult questions arise in the mind of the student of this and the following chapter. There is, first, the difficulty that Isaiah seemed to believe that when the Assyrian fell the reign of Messiah would begin. Second, Babylon and Media had not appeared in this menacing fashion during Isaiah's time. Third, there are passages that seem to suggest something bigger than the city and kingdom of Babylon. What are we to understand by the message?

It does not do to read the message of the prophets as merely predicting precise incidents. They are enumerating great principles, and these principles may work themselves out once, or twice, or many times. So here we may have some reference to the overthrow of Babylon by the Medes, or we may have something akin to what John writes about in Revelation when he speaks of proud Babylon and its overthrow.

He is thinking about the coming conflict between a world organized on a basis of force, war, murder, and a world organized on a basis of love, sacrifice, brotherhood. In the coming conflagration, when war rises up against war, the process of extermination will be carried so far that a man will be as scarce and precious as the gold wedge of Ophir. And such destructions will continue until Jehovah intervenes by the sending of his Christ to rescue our wayward hearts and wills, and turn us into paths of knowledge, justice and peace.

Our Father, we pray for grace to order our thoughts and purposes according to thy will! Help us to seek the coming of thy kingdom and the doing of thy will! May we be found on the side of peace and justice! Amen.

Saturday, 5th. Isaiah 14.

The opening verses of this chapter point to a condition of affairs which has led many scholars to think Isaiah could not have written them. It is beautiful and inspiring to think of Jehovah choosing his exiled ones as he did aforetime, and leading them back to freedom and nationality, a freedom and nationality in which proselytes may be permitted to share. But Jehovah does not condone slavery, and verse 2 speaks of slaves, both male and female. It is strange how good men will be so carried away by their resentments against tyrannies as to imagine that God will agree to their doing to tyrants what their passions dictate.

With the second clause of verse 4 we come to a poem on the fall of the tyrant. Gray says, "The poem expresses the exaltation over the fall of a tyrant who had treated the peoples of the world with unsparing and unremitting severity. In the first strophe (4b-8) the worldwide terror which his career had inspired, and the worldwide relief and joy at his fall, are effectively contrasted. The second strophe (9-11) illustrates in another way the supreme position of the tyrant in the world of his time. His entrance to Sheol is depicted: he is greeted by all the kings of the earth, who are amazed that one who had been so much greater and more powerful than they is now weak as one of themselves. In the third strophe (12-15) the overweening pride and ambition of the tyrant are pictured. The fourth strophe (16-20a) dwells on the fate of his dead body. The final lines or strophe (20b, 21) are more miscellaneous. First they find reason for the tyrant's fate in the fact that he had ruined his own land and people as well as others, and then assert that he and his race shall pass out of memory; and finally they call for the slaughter of his children, that no future member of his line may repeat his career."

We must see in this poem, as in the previous chapter, a reference to any nation or tyrant. Babylon typifies a world power, militarism in all its ruthlessness, arrogance and blasphemy, and militarism has always to reckon with God. Love makes no truce with hate.

Almighty Lord, who art the refuge of the saints, we rejoice in thy guardianship! Thou art on the side of righteousness, brotherhood, peace. Tyrants cannot triumph over thee. Show thy power, we beseech thee, and pull down the mighty who would make war and oppress the weak! In Christ's name. Amen.

Sunday, 6th. Isaiah 15. 1-5; 16.

These two chapters must be read together. It will be noted that 16. 13, 14 is a postscript, stating that what precedes was written some time previous and is here confirmed.

When and by whom was it written? We do not know the author. Peake says the prophecy must have been "spoken later than the time of Ahab, since cities are represented as belonging to Moab which, as we know from the Moabite Stone, were recovered by Mesha."

We have here, then, the prediction of a great calamity and the declaration that it shall come to pass within three years. An enemy shall suddenly swoop upon Moab from the south, and tidings of his onslaught will produce lamentations and dismay. The enemy comes in times of vintage, and all the joy of that time is turned to bitterness. A proud people is broken in spirit and driven to supplicate direction and protection at the hands of neighbors who were once despised, asking defence against the hot anger of their foes and hiding from their search. The land and people whom they once despised seem to them like a sanctuary, and the God of that people One beneath the shadow of whose wings there is refuge and peace. Jehovah's lovingkindness and faithfulness are a secure defence.

Our Father, we thank thee for thy presence in the dark hours of life! We pray for courage to bear our witness in the face of opposition. Make us true to thy cause! Amen.

Monday, 7th. Isaiah 17. 1-11.

Skinner thinks that this oracle against Damascus and North Israel should be read after chapter 9. 8 to 10. 4 and before chapter 7. He says, "It deals mainly with the fate of the northern kingdom, but the combination of Syria with Ephraim in one prophecy shows that the league between these two nations had already been formed. With a serenity of faith the prophet discloses the inevitable issues of an alliance based on practical rejection of Jehovah and the adoption of foreign idolatries. The date is certainly prior to the Assyrian conquest of Damascus, and since there is no mention of the outbreak of hostilities against Judah, we may fix it in the early days of the coalition (c. 735)."

The judgments that are pronounced are inevitable consequents of a devotion to cults that are built on materialism, and a turning away of men from their maker. The immediate illustration is Ephraim and Syria, but the implications are universal. When at last the prediction was fulfilled it may not have been with as complete a destruction of Damascus as Isaiah indicated, but it was great enough. The Assyrian king was Tiglath-Pileser, and his annals tell of "cutting down numberless gardens and plantations, carrying off many captives with their property, and wasting 591 cities of 16 districts of the land of Damascus." This was in 732 B. C. The fate of Ephraim lingered until Samaria fell in 722.

Isaiah believes that such experiences will teach mankind where its true help is to be found. Idols can hold a man only so far; sooner or later he must find the living God. Gray says, "The point of the prophet seems to be, You may resort to foreign gods: they will leave you helpless in the day of calamity. You may plant symbols of fertility and bring them without difficulty to leaf and blossom, but the harvest that you wish to secure thereby will never come."

O God, our refuge and strength, we rejoice in thy fidelity! No one is faithful as thou art faithful. Thy promises are true, thy strength is made perfect in weakness. Teach us to walk with thee this day! Amen.

Tuesday, 8th. Isaiah 17. 12 to 18.

Verses 12-14 are generally regarded as separate from the other verses of chapter 17. They tell of Assyria threatening Judah. The onrush is like the raging of a tempestuous sea, filling men's hearts with terror; but there is One who is mightier than the fierce tempest, and at his rebuke its menace shall subside. It is probable that the reference is to Sennacherib's expedition against Judah and Jerusalem in 701 B. C.

Chapters 18 to 20 deal with Egypt and Ethiopia, and chapter 18 is directed against the latter nation, whose envoys are in Jerusalem. It probably belongs to the year 702. Ethiopia was a mysterious empire lying somewhere between the first and fourth cataracts of the river Nile. Peake says, "Ambassadors have been sent to Jerusalem, apparently to induce the Jews to throw off the Assyrian yoke and assure them of support. They have come down the Nile, here called the sea, in light boats of papyrus. These were very swift, and could be carried along the bank where the river was not navigable. The ambassadors are described as tall and with polished skins, a people of great military strength, trampling other nations beneath their feet, and inhabiting a land intersected by numerous rivers, unlike Judah, which was so poor in streams. The whole world is bidden observe the signal given for the overthrow of Assyria, since not Ethiopia alone, but many other peoples

are deeply concerned in her fate. Through a special revelation Isaiah has learned the explanation of Jehovah's conduct and his knowledge of his future action. Unlike the busy, intriguing nations, whose action all ends in nothing, Jehovah waits quietly till the time is ripe, when he intervenes with effect."

We need to learn this lesson. It requires a great deal of courage to bid ambassadors begone in times when peril seems to surround your nation, yet it is wise statesmanship that avoids alignment. Little Switzerland is vastly more secure than Belgium. It requires clear spiritual perception to stand in the evil day and to see the salvation of God.

Our Lord, in whom our fathers trusted and by whom they conquered human tyrannies and attained unto freedom, we pray for grace to guard our heritage! May we cleave unto thee, believing that by thy might good must triumph! Amen.

Wednesday, 9th. Isaiah 19.

This is an oracle on Egypt. It is the prophecy of a civil war and the domination of a cruel and mighty king. The arbiter of Egypt's fate is Jehovah.

The period is about 712 B. C., when Pharaoh was trembling on his throne and a mighty Ethiopian king was subduing him and his people to vassalage. It seems as though the Egyptians have lost their self-control: they have no leadership. The soul of the people is exhausted. In addition to political disaster, the prophet goes on to predict the drying up of the Nile, and therefore the turning of the great green lands into desert. There will be no harvest field, and the factories will close through lack of raw material. The weavers of cotton cloth and linen will be unemployed. Rich and poor will alike be reduced to misery.

In such an hour poor Pharaoh is asked what he would advise. On verse 12 Gray says, "The Pharaoh is now addressed. If he has any wise counselors they could tell him what Jehovah is about to do to Egypt, but no such counselors are to be found in Egypt, or among the priests of the Egyptic gods."

He who would know what God will do must have respect for God, fear his name. The perversity of thought of these wise men of Egypt has led to a warped and perverted judgment. Their leaders cannot see straight, everything is distorted, and hence the critical hour finds them confused. "In all that they undertake the Egyptians have no more power to go straight than a drunken man." By such miseries Egypt will begin to think of Judah and the word of the Lord which has declared these things as impending, and the proud and mighty empire will be frightened of the little community perched on the rocky heights around Jerusalem.

What is to be the outcome? It is here that the wonder of the Scriptures begins to reveal itself. A spirit not of the earth has seized upon Isaiah. In a moment all his national prejudices are broken up. He discovers that when he speaks for God he speaks not for a tribal or local deity, but for one to whom all nations are dear. It is a good thing to read together Isaiah 2. 1-4 and 19. 9-25, especially verse 25. Think of all that the people of God have suffered at the hands of Egypt, and at this time were suffering at the hands of Assyria, and then see love conquering hate, and God revealed as the God of Egypt and Assyria as well as of Israel!

Dear Lord, we rejoice in the wider vision of thy universal favor! Thou who wert Israel's God didst also guard and establish Egypt and Assyria. We thank thee for every good and true thing that has come from thy other children. Help us to hear and declare thy word! Amen.

Thursday, 10th. Isaiah 20.

This chapter belongs to the year 711. Hezekiah and his advisers were playing with the idea of an alliance with Ethiopia and Egypt. Isaiah was a patriot as well as a prophet, a far-seeing statesman as well as a poet. He saw that along such paths lay ruin. So earnest did he become that he determined upon extreme action. In a manner frequently resorted to by Jeremiah, Isaiah dressed himself like a beggar. The word translated "naked" means "half-clad." He went about the city, entered the Temple, appeared among the nobles clad like a mendicant. For three years he appeared in this fashion, and then made his message burn its way into the hearts of the people and the king. "That way lies ruin" is the burden of his words.

He failed in his effort to restrain the king from allying himself with neighboring peoples, but as Judah did not suffer the same fate as Ashdod his words must have had some effect.

Gray says: "The date (711 B. C.) is particularly significant if, as has commonly been assumed, Misraim and Cush are here, as usually in the Old Testament, Egypt and Ethiopia respectively. For the siege of Ashdod fills a year, or perhaps as much as three years, after Sebako, in establishing the Ethiopian dynasty in Egypt, had reëstablished a strong central government in the Nile valley. Isaiah, in this case, is affirming that the new government in Egypt, though it may be stronger, will nevertheless bring no strength to the Palestinian states against Assyria. His expectation that Assyria would take captive and carry into exile was not fulfilled: it was a full genera-

tion after the capture of Ashdod before an Assyrian army even entered Egypt. But it is obvious that Isaiah was right in expecting that the Palestinian states would receive no effective aid from outside."

Father in heaven, teach us how to bear witness for thee to our generation! Instruct us in thy ways! May our words of instruction, warning, entreaty win those to whom we appeal! Let Christ be honored, loved, exalted through our testimony! Amen.

Friday, 11th. Isaiah 21.

Verses 1-10 are an oracle predicting the fall of Babylon. Isaiah sees in vision the horrifying spectacle of war. Babylon is dwelling in proud security, a royal banquet is in progress, when suddenly there is the blast of a bugle, and officers rush from the table to the battlefield. Before they can rally and organize themselves the Elamites and Medeans have captured their city with its temples and gods. All this passes in vision before the horrified gaze of the prophet, and he knows that this is a revelation from Jehovah of things shortly to come to pass. It is a foretelling of something that lies ahead. Isaiah tells it to his brethren who for long have trembled at the very name of Babylon.

Verses 11 and 12 tell of a visit from men of Edom, who are in sore distress and long to know whether there is to be any relief for them. The servant of the Lord has a message for any who will seek to know the will of the Lord. Hence the prophet tries to comfort them by saying he believes relief is coming, though whether it will be permanent or not remains to be discovered. No one knows what Dumah means. These representatives come not from a city, but from a country. The minister of God is a watchman, a guardian, or a night patrol, one who watches and guards while others sleep.

The remainder of the chapter tells of men who went seeking merchandise and finding war. They flee without a sense of direction, and look for friendship and help in strange places. The whole chapter is full of the darkness and uncertainty that belong to those who have no higher power on whom to lean, who recognize no wisdom beyond their own; and the place of the prophet in life, the guide and the guardian of a distressed and harried people.

The true minister gains his power by seeking wisdom from above, not by keeping his ear to the ground.

Our Father, may we stand in thy fear as those whom thou dost instruct! Help us to help others; teach us that we may teach others! May our lives count for good and be a blessing! Amen.

Saturday, 12th. Isaiah 22.

The date of this chapter is thought to be 701 B. C., the time of Sennacherib's invasion. It was a time to make any one serious, but instead the people were frivolous and giving themselves up to a round of festivities. As Isaiah looked on, amazed indignation swept through his soul.

"The valley of vision cannot be Jerusalem itself, for it was no valley, but must be some valley in the neighborhood. It seems to mean the valley concerning which the vision was seen."

Gray says: "Clear and insistent in this section is the contrast between the prophet's dark vision of destruction and the lightheartedness and recklessness of the people, who give themselves up to revelry either because they do not perceive the issue of things and see in a temporary alleviation a permanent relief, or because, feeling the insecurity of the present, they are determined to drown their cares in wine and feasting."

"The main thought of verses 8-11 clearly is that the people of Jerusalem have looked to the seen and not to the unseen; they have attended to the material defences of the city, they have left out of account the Maker of all, the author of the long-formed plan which works itself out in human history."

In verse 15 Isaiah turns his attention to some man in high office who behaves himself unseemly, and tells him that his place shall be given to another. Holding office next to the throne, he is a traitor to Isaiah's cause, and is seeking to league the people of God with Egypt. His policies are opposed by Eliakim, and Isaiah declares that Eliakim shall supersede him. Yet he warns Eliakim that he must beware lest he also fall from power.

Our God, we pray for integrity of spirit! If we are honored by positions of responsibility and leadership, help us to use our power for thy glory! If called upon to serve others, may we turn our duty into an offering to the Lord! So grant that all life may have divine significance! Amen.

Sunday, 13th. Isaiah 23.

This book contains the oracle of Tyre. The first fourteen verses are a poem describing the ruin of Phœnicia, the concluding verses are in prose, and predict the restoration to commercial prosperity of Tyre.

The merchants and shipowners of Phœnicia are told that Jehovah has ordered that their fortresses shall be destroyed and their homes ruined, and that the exodus of refugees shall be so great that Cyprus shall not be able to accommodate them. Tyre and Sidon are names with which we are familiar, and we remember how our Saviour cried to Capernaum warning it against the fate of Tyre and Sidon. The warning to Sidon, mother of cities, fortress of the

sea, is because of her failure to appreciate those fundamental things of life which excess of riches make men blind to. For more than 2000 years the proud people had lived in Tyre. Their ships had sailed all seas, and returning had brought the precious things of earth to their doors. But pride that is born of riches had led men to despise the poor and helpless, and now the hour of reckoning has come.

Jehovah's will is not destruction, but salvation, and so the oracle closes with a prediction that one day after seventy years of chastening Tyre shall find her destiny involved in that of the chosen people of God, and prosperity shall return to her. Not that she will have learned her lesson as she ought to do: she still will have a frivolous heart, her instinct for lucre will master her finer judgment, and she will get rich even at the cost of virtue and honor.

Alas that we men and women should esteem so lightly the finer side of life, the things that the Lord would have us do!

O God, we would trust in thy purpose of love! When thou dost chasten us, help us to profit by life's discipline! When thou dost restore us, help us to hate the sins that grieved thee, and to turn from them! Amen.

Monday, 14th. Isaiah 24.

Chapters 24-27 introduce an entirely new feature into this book. We pass from prophecy to apocalypse.

Skinner says these chapters "consist of a single connected prophecy, interspersed with lyrical and devotional passages, which appear in some instances to interrupt the sequence of thought. The general theme is one of the most familiar in prophecy; it is the day of Jehovah in its terrors, and with its blessed consequences for Israel and for humanity. But the treatment of that theme is in many respects unique in prophetic literature. That the writer had a definite historical situation in view is abundantly manifest, but its features are designedly veiled by the use of mysterious and symbolical language, the precise significance of which frequently eludes our grasp. In religious importance and depth the chapters are second to nothing in the prophets. Two great truths in particular, the universality of salvation and the hope of immortality, stand out with a clearness and boldness of conception nowhere surpassed in the Old Testament."

The vision of this chapter opens with a sense of imminent judgment. Society is like an open sesame, and needs immediate and drastic cleansing. Men of all ranks and conditions are alike foul and polluted; in church, in business it is the same. Wickedness is so terrible that it carries a curse which falls everywhere. The condition preceding the flood compares with what now existed. Such a condition dissipates joy from among men. The city in which he lives is called "the city of Chaos." What city is it? Is the author thinking of Jerusalem or of Nineveh, Babylon, Susa? It is impossible to say. Gray says, "The city of Chaos is the city of idolatry, of sham gods, in contrast to Jerusalem, the city of God; it is essentially, as the capital of the world empire which is in rebellion against God, the embodiment of those powers which claim to be somewhat, but are truly, unreal."

It seems to the prophet as if joy had reached its eventide. Not that the prophet imagines that there never will be a better morrow. Already (14-16) he hears the distant chanting of joy, but he feels that in such an hour as this joy is unnatural and premature, for terrible things are pending. Yet is the joy premature? Are we ever justified in wringing our hands? God made this world for joy. Sorrow and sighing shall flee away. Yet judgment is appalling, and when the floodgates of wrath are opened the prophet cowers before them with horror. The end, however, will be the breaking and binding of all foes of righteousness and joy both in heaven and earth, and Jehovah will come as king, and then shall none rebel against him any more for ever.

O God, we lament and deplore our iniquities! Cleanse us and make us whiter than snow! Help us in purity of heart to worship thee! Let thy name be magnified in our lives! Amen.

Tuesday, 15th. Isaiah 25.

Some think that in this chapter the speaker is the Jewish community, which is now poor and hard pressed by some undefined oppressing power.

Jehovah's wonderful deliverance of his people will not only call forth their praise, but will so impress the mightiest people and city of the world that they too will do homage to Jehovah and become his worshipers.

What particular city is intended is still obscure. We shall best understand the chapter by reading it as an ideal.

Providence and mercy are the theme of a great song. Jehovah's purposes were formed afar off in time, but have been held to in faithfulness. The city symbolizes a world hostile to the kingdom of God, and such a city has infinity arrayed against it. The faithful have the wisdom and power of Jehovah built around them as a stronghold.

In a vision of remarkable significance (6-8) the prophet sees life as an eternal feast. Skinner says, "What is signified is the admission of all nations to communion with the one true God, and as a consequence of this, the cessation of all the evils of human life. The whole passage, standing out as

it does from a gloomy background of judgment and terror, is one of the most remarkable and fascinating in the Old Testament." Jehovah looks on humanity with its veiled face, filled with sorrow and grief, mourning for its beloved who have passed into the silent land, and he tears the veil and destroys it, then dries the tears, the last tears from the human face. There is nothing more tender in the Bible than this, and it must be noted that the compassion of Israel's God thus expresses itself to those who belong to other nations.

Our Father, thou intendest life to be a continuous feast! Sorrow and sadness do not belong to our lot: they are enemies of the soul. When we enter into the light they fly from us. Help us to walk in thy light this day! Amen.

Wednesday, 16th. Isaiah 26.

The opening verses suggest the qualities that make for permanence in a city and nation. They are righteousness, truthfulness, fidelity. To such a people peace, strength and safety are given, and the proudest, bitterest enemy is defeated. Has such an experience come to Jerusalem? Not in its fulness. There is still something to be yearned for. Jerusalem has not yet learned its lessons: the discipline of judgment must still be felt. Verse 10 shows that "even in Judah, the land of true religion, there are wicked men who are contumaciously neglectful of the law and blind to the majesty of Jehovah that was to be revealed, and even then was revealed, to the eye of faith."

A consciousness of something lacking constrains the prophet to pray. "The uplifted hand is power in action, as the dropped hand is absence of power or power held in check." Here the power is available, yet the people imagine that they have no resources save in themselves. As a matter of fact the best man can achieve nothing while self-dependent: his welfare is God-given. Men of God may find themselves under a yoke, political tyrannies may hold and crush them, but if their hearts recognize no other lord than he who redeemed them, if they remain loyal in religion, God will defend them and relieve them from every yoke and tyranny of earth.

The author is a believer in immortality, but apparently his faith has not yet won its complete triumph. He thinks that resurrection is a divine gift for the Jewish people, but not for the Gentiles. Gray says, "The writer is certain that Jehovah will magnify the Jewish nation and extend far and wide the borders of their land. His chastisement had meant distress, foreign domination and decaying population, and that the Jews could make no headway against their foes, but Jehovah will listen to the cry of his people, withdraw his chastening hand, achieve for them what they could not achieve, making their land secure, enlarging it and filling it with inhabitants by calling back to life those Jews who had died loyal to their religion."

Verse 19 marks a triumph of faith. Religious belief has to struggle to its birth. It does not come without effort, but is born of souls in travail.

Almighty God, through thy discipline we have entered into a kingdom of faith and knowledge! The cross has been the pathway to eternal life. Help us to cherish our heritage of faith and to live in its blessedness! Amen.

Thursday, 17th. Isaiah 27.

In reading about leviathan, fleeing serpents and dragons we must remember that we are dealing with apocalyptic symbolism. Some interpreters think that ancient empires are intended, and we can recall such interpretations relating to Egypt, Assyria, Babylon, Persia, Greece and Rome. Others have ventured on suggesting modern nations, or the church of Rome. Another class of interpreters see in these references constellations of stars, the ancients regarding these as being active spiritual agencies. Whatever ideas of this kind may have been lurking in the author's mind I am persuaded that he was using symbols of the world spirit, and that this is the key to all such figures in apocalyptic. We must remember that the poet is wont to use similes for spiritual forces.

This chapter then tells us that God's people are to him as a precious vineyard, which he loves and guards. He is not angry with it, but he is angry with all who would corrupt, spoil or destroy it. Men are to be judged by their attitude toward goodness when they see it in others. If they will respect it, associate themselves with it, it shall blossom and bear fruit for their enrichment. This does not mean that Jehovah will not discipline his vineyard. A kind husbandman will cut and prune and train that which he loves. In the end Jehovah's purpose shall be complete, and then he will gather his loved ones, however far they may have been scattered, and they shall worship and rejoice in a common center.

Our God, thou hast chosen us for a holy purpose! Thou hast loved us, tended us, guarded us in the midst of many perils. Every virtue we possess, every gift of holiness comes from thy grace. Help us to yield to thee rich and gracious fruitage of love and obedient service! Amen.

Friday, 18th. Isaiah 28.

Chapters 28-31 constitute a new section of the book. While the first four verses may have been written about 722 the whole seems to belong to the time just before Sennacherib's invasion in 701.

The chapter opens with a beautiful figure

comparing Samaria to a chaplet of flowers, but its beauty is soon to wither. There is a blight on Samaria and Ephraim. Its rulers are drunkards. Turning to Jerusalem Isaiah sees the same accursed thing. A coterie of drunkards is guiding the destinies of the people of God, and with the senselessness of debauchery is leading the nation to its ruin. These rulers have met in secret, trying to evade the presence and the censure of the prophet. They speak of him with a sneer, but they try to keep out of his way for all that. They are determined to ally themselves with Egypt, and that way spells ruin.

Isaiah discovers their meeting place and bursts in upon them. They are deep in their cups, but he faces them and denounces them and their policies. He warns them of the displeasure and judgment of the Most High. They reply with a sneer that neither death nor hell are strong enough to hurt them with such allies as they have chosen. Isaiah replies that they are seeking refuge in a falsehood, their defences are rotten. In all that the Lord shall do he will reveal his wisdom and providence.

Turning to verse 16, of what is the stone an emblem? Skinner says, "It is not Jehovah himself, since it is Jehovah who lays it. It is not the Temple, nor Mount Zion, nor the Davidic dynasty, for these are at most but visible symbols of a spiritual fact disclosed to the prophet's faith. The foundation stone represents the one element in human history which is indestructible, viz., the purpose of God, and that purpose as historically realized in the relation which he has established between himself and the people of Israel."

O Lord, we thank thee that thy purpose is not an imagining of dreamers, but has been realized in the person of thy Son! We pray for grace to accept that purpose and to surrender ourselves to its attainment. Amen.

Saturday, 19th. Isaiah 29.

While Sennacherib was consolidating his position in the north and reducing the outlying nations to obedience, the besotted rulers of Jerusalem were persuading the king to enter into an alliance with Egypt. Against this policy Isaiah protests. Writing in 702 B. C., he says that within a year Ariel was to be in extremity. Ariel is a mystic name for Jerusalem. Zion will be like a woman crouching on the ground filled with despair, unable to speak above a whisper. Suddenly all her terrors will pass like a nightmare.

But words like these simply astonished the people. They saw no cause for other than satisfaction. When Isaiah had finished his parable he looked into the faces of his auditors and saw that he had been singularly incomprehensible. He says the reason is they are infatuated with a political illusion. Educated people find his message a sealed book, less intelligent people have not the ability to read his message. Did they not maintain the ritual of religion? Surely a people who maintained the church must have God's favor and protection in their policies. No! cries the prophet; Jehovah does not excuse your political blunders. Your policies are founded on irreligion and immorality. You will wake up with the enemy thundering at your gates.

Isaiah does not end with a message of gloom. The true prophet speaks for God and reckons with God, and God knows not how to fail. Hence there is always a radiant future. Driver says, "The aspect of nature will be changed. The mountain region now unvisited in its native wildness will become a cultivated tract of orchards and vineyards: so complete will be the transformation that what is now reckoned a garden-land will then be esteemed no better than a forest. But this is but an external transformation: it is significant only as an accompaniment—or perhaps as the symbol—of a more radical and vital change effected in the nation itself. The people now deaf and blind will then have their ears and eyes unstopped, ready to receive the word which at present they refuse; and the first to benefit by the change will be the poor and humble servants of Jehovah, who, free at last from oppression and contempt, will be able to rejoice thankfully in their God. For the foe without, the scorner within, those who are vigilant (20) not for justice but for injustice, will have disappeared; the purged and regenerated nation will no longer have to endure humiliation or shame, for the misapplied shrewdness which once beguiled its rulers (14) will then have given place to true wisdom, and those who murmured discontentedly at the prophet's warning will be ready to accept instruction. It is another vision of the ideal future of his nation, which in spite of present appearances will, he is sure, be realized, and to which, in the dark hour which seems ever to be drawing nearer, he turns as to a source of consolation and strength."

O Lord, we rejoice in thy presence! Because thou dost reign, all enemies must be subdued. Thou leadest us onwards to a city that is perfect. Give us high confidence in the future of the people of God! May we labor earnestly for that day when Christ shall triumph over all! Amen.

Sunday, 20th. Isaiah 30. 1-21, 26-33.

We have in this chapter an open breach between politics and religion. Statecraft has organized an expedition to make an alliance with Egypt. Relying on fair promises of coöperation, believing that the re-

sources of Egypt are mightier than those of Assyria and that Egyptian statesmen would honestly endeavor to protect these buffer states, the politicians have cast their vote against Assyria. The decision arouses Isaiah to indignation. It is stupid as statecraft. A glance at the country would show its stupidity. But it is wicked as well as stupid, and shows contempt and antipathy toward the word and authority of Jehovah.

The better way is beautifully described in verses 15-17. On verse 15 Skinner says, "The first expression describes the external policy, the second the attitude of mind demanded by the occasion. On the one hand, averseness to war, renunciation of earthly life, and a wise passivity in international affairs; on the other, calm reliance on Jehovah. In this last, the prophet says, they would have manifested the truest strength or courage."

Now that the die is cast, Jerusalem must prepare for the worst. Assyria will come, and Egypt will not be there to drive it back. Yet Jehovah will not forget. He does not abandon his people even when they have abandoned him. Circumstances must teach men what they refuse to learn by instruction. Proud and disobedient hearts must eat the bread of adversity and drink the water of affliction, but they will find that their teacher is God, and when they have learned their lesson they will find that he is near, calm, wise, certain of himself, telling them which way to turn, not to be frightened because he is behind them keeping their enemy at bay. Jehovah will take care of them, and by the visible manifestation of his presence, which shall be to the Assyrians like the gathering of a great thunder cloud, he will frighten them and cause them to turn aside from their purpose. Then shall the poor terrified beleaguered Israelites sing as in a banqueting house.

The Assyrian has no need to be afraid of the Egyptian, but he has need to be afraid of God. When Jehovah swings his rod the mightiest hosts must quail with fear.

Almighty God, in our perversity we have turned from thee to lesser powers, and now we find ourselves unequal to the strain of life! Come to our rescue, we pray; forgive our backslidings, teach us to be true to thee! Amen.

Monday, 21st. Isaiah 31.

This chapter drives home the foolishness of the Egyptian alliance. As Peake puts it, "Woe to those who trust in Egypt and her cavalry, and not in Jehovah! For Jehovah is wise as well as the sapient politicians, and his threat of evil will certainly be fulfilled. Egypt, weak and perishable, is no match for Jehovah, who is spirit, and will involve helper and helped in one common disaster. When he descends to fight against Zion, the Egyptians will be as powerless to rescue it as the shepherd to rescue the prey from the dauntless lion. Jehovah will protect Jerusalem as the birds protect their young. Let the disobedient turn to him! In the day of deliverance all will cast away their idols. The Assyrian shall fall by no human hand; he shall flee in panic."

Events confirmed the warning. The politicians were exposed in all their stupidity. There is nothing more crass than alliance of armies and navies. No nation can afford to substitute might for right. There is always a moral factor in life, and wisdom reckons with it sooner rather than later. Jerusalem is God's possession, and he has no intention of sharing it with Egyptians or any one else. On the other hand, while he will use Assyria to teach his children obedience, he will not substitute Assyria for Egypt. The Assyrian shall find a sword unsheathed against him. It will be of something more deadly than steel, and from it he will flee in terror.

Verse 3 is important. Skinner says, "In these antitheses Isaiah formulated his religious conception of history. The present crisis has not been brought about by the mere collision of earthly forces (Egypt, Assyria, Judah): faith discerns in it the operation of a spiritual principle, and knows that that principle must be victorious. Spirit is the energetic, indestructible element in the universe, by which all life is sustained, and that which is distinctive of the teaching of Isaiah and the prophets generally is (1) the identification of this principle with the moral purpose of Jehovah, and (2) the assertion of the spiritual, thus ethically conceived, over the material. That man could not stand against God, or flesh against spirit, Isaiah's contemporaries did not need to be taught; what separated him from his hearers was the conviction that there is but one divine person and one spiritual power in the universe, viz.: Jehovah and his moral government as revealed in the consciousness of the prophet."

Dear Lord, save us from a divided allegiance! May we find ourselves growing in spiritual power! Deliver us from materialism! May we worship thee, and thee alone! Amen.

Tuesday, 22nd. Isaiah 32.

The prophet now turns to the new age which will be ushered in by the Messiah. When that age comes, rulership will be based upon moral integrity, and laws will be administered so as to help the helpless and protect the poor.

Verse 2 contains a portrait which every man of influence might well covet for himself. He will not abuse his power, but will use it to protect from disaster and to encourage to helpful endeavor. Fools and

swindlers have too long had control of the political machine. Now is the day of the honest and poor man. Not only so, but the common people will themselves seek to be guided by moral principles and ideas. After all, rulers catch their cue from those they govern. In the new day the thoughtful, silent men who have judgment but shrink from notoriety will be sought out, and their opinions heeded.

Verses 9-20 are an invective against the women of Jerusalem. A city, a nation will never rise higher than its womanhood. The society leaders of Jerusalem have led to disaster. They have diverted the men from honest purpose, from devotion to business and to true leadership. If the result is a lean harvest field and hard times it is nothing compared with what is to follow unless they become wise, respect the teaching of religion, and heed the words spoken by the prophets of the Lord. When society women show contempt for the pulpit a harvest of bitterness is reaped at home. But again the prophet is upheld by hope, and he sees a new and better day when the spirit from on high "as a subtle essence descending upon and then permeating the human world will cause the will of God to prevail in human society. Then shall happy prosperous days dawn for all, and the false refinement and military pomp of civilization shall be swept away."

O God, we pray for our country, that thy blessing may be on it and thy spirit guide its destinies! Help us to make wise choice of our rulers! Let our homes be secure through thy protection! Cause our women to reverence the good, the true, the beautiful! Make our men courageous in righteousness! Amen.

Wednesday, 23rd. Isaiah 33.

These words were addressed to some unnamed tyrant and spoiler. Is it Sennacherib? If so, then, Skinner says, "the scene pictured in verse 7 would seem to refer to some unrecorded embassy of Hezekiah, which must have returned from Lachish with the alarming intelligence that Sennacherib, violating every consideration of honor, insisted on the surrender of the capital."

Whatever the circumstances the servant of God is driven to prayer. "Be thou their arm every morning,"—if God's arm is exalted, omnipotence is actively on the side of the weak and distressed souls for whom prayer is offered.

In verses 5, 6 encouragement is drawn "(1) from the nature of Israel's God, he is a spiritual being, dwelling on high beyond the reach of his enemies; (2) from the spiritual blessings he has conferred on his people." The prayer of the prophet takes cognizance of the forces arrayed against God's people, and because of them becomes more urgent in intercession. Such prayers prevail, and Jehovah makes answer against those who imagined they were dealing only with beleaguered men.

Assured of the divine answer to his prayer, the prophet turns to his people who by their perversity had brought these miseries and dangers upon themselves. If we would be true citizens of the kingdom of God we must be men and women of character. And to such the prophet unveils a beautiful picture of the coming king. "Their eyes shall see the king in his beauty, they shall behold a far stretching land," not one from which Sennacherib has robbed them. Thou shalt sometimes muse on the terrors of yesterday, but over all will come the peace of a divine deliverance.

The days of peace may not come in a moment. The ocean is not immediately quiet when the gale has exhausted itself, but it subsides for all that.

Our Father, beneath thy protecting care we can outride the tempest! In dark and stormy days we pray that thy hand may guide our lives. If only thou wilt raise thy hand each day, we shall be safe from the enemies round about us. Show us thy salvation! Amen.

Thursday, 24th. Isaiah 34.

There is some difficulty in fixing the time when this chapter was written. Edom had been turning to Isaiah as to a watchman, asking as to the night and receiving a kindly answer and exhortation to inquire again when the prophet might have a surer word of prophecy to declare. Now, however, we see an outbreak of deadly hatred against Judah such as belonged to David's day, and showed itself again when the Chaldeans entered Jerusalem in 588. Then Edom could not contain itself, and helped to tear down the walls of Jerusalem. We cannot tell when the words were uttered or when the prophecy was fulfilled. An Edomite family came to rule over Judah, but on the other hand about 400 B. C. Malachi describes Edom as desolate, and in the 7th century A. D. under Mohammedan influence the cities of Edom fell into ruins.

Driver says: "Universal nature is summoned to hear the prophet's declaration,—for a judgment is imminent which will embrace all nations, and slaughter and carnage will shortly encircle the entire earth (1-4). Specially upon Edom will the divine sword descend, for Jehovah is preparing a great sacrifice in Bozrah, and all classes of Edom, chiefs and common people indiscriminately, will be struck down into the slaughtering trough. For unto Jehovah belongeth a day of vengeance and a year of recompense for the quarrel of Zion. The inhabitants being all slain, desolation will henceforth be the fate of Edom: its castles and fortresses will become the resort of desert

creatures, which will haunt its ruins forever."

This is very terrible. It is unlike Isaiah to end without a word of hope. His oracles against Egypt and Babylon and the rest had a sense of a universal and beneficial purpose. There is none such for Edom in this chapter, though earlier he had such a message.

O God, we bend before thee as men who fear thy righteous judgment! If we have sold our birthright, have compassion on us, and in thy mercy show us some favor! So may we know that there is forgiveness with thee. Amen.

Friday, 25th. Isaiah 35.

Very gladly do we turn from the terrible words of judgment on Edom to the exquisite picture of the return of the ransomed people of God. Here is a transformation of arid wastes into verdant stretches. Broken lives are healed and made strong through the championship of a mighty Avenger. Phantom shapes shall become substantial, and weary, thirsty souls shall cease to find life a mockery, but shall find refreshing waters always near. "More than this, the prophet imagines in the desert a raised way leading to Zion. Only those who are worthy shall be admitted upon it, but it will be so broad and plain that even the simplest will not lose their track upon it, so elevated and well protected that no dangerous beast will be able to climb up and molest the pilgrims journeying along it." The beauty of this picture is accentuated as we view it in contrast with that of chapter 34.

The picture is of the pathway of the godly. It is a pilgrim way. Every figure suggests the finest spiritual qualities. When we are told it is not a pathway for fools to tread we must remember that the prophet has already spoken of simple souls who will find the path so plain that they cannot miss it. The fool who is excluded is the moral, not the intellectual, fool. It is the irreligious man, who doubts and scoffs at the way of the spirit. This man is barred from the wonderland of spiritual experience. Having eyes he sees not, and ears he hears not.

Our Father, thou dost transform all things by first transforming our minds; thou renewest the face of the earth by first renewing our hearts! Grant that this changed aspect of life may greet us today, and if we feared a march through desert places let us find ourselves in the garden of the Lord! Amen.

Saturday, 26th. Isaiah 36.

This and the following chapter are extracted from 2 Kings 18. 13 to 20. 19, with the song of Hezekiah added. What are they doing here? As we read them and try to compare them with what we know of the history of events, we seem to have two versions of one event, and we note some difficulties as between these chapters and those in Kings.

The passage tells us that Sennacherib had discovered certain things which made him feel it imperative to demand the unconditional surrender of Jerusalem. Isaiah feels that the demand is a breach of faith, for owing to some circumstance, perhaps his own influence, a covenant had been made to spare the city. Messages were sent to Sennacherib at Lachish seeking better terms, but without avail. Thus Jerusalem was stripped of its allies, its resources, its defences.

What does the prophet do? The remainder of the chapter tells a little more of the difficulties that faith had to overcome. Sennacherib sends Rabshakeh with tracts, with suggestions of insubordination and disloyalty. Rabshakeh says disparaging things about the promises of Egypt, but not more than Isaiah had uttered. What the Assyrian did not know or understand was the calm sure strength of a man who is fully persuaded of the reality, nearness and willingness to help of Jehovah. He always wins who sides with God.

Almighty God, help us not to fear what man can do! May our confidence be in thee! Thou art more than all that can be arrayed against us, and if thou shalt speak to us no man can make us afraid. Deliver us from the fear of man! Amen.

Sunday, 27th. Isaiah 37.

Adversity teaches many things and often challenges a man to the rediscovery of his faith. Hezekiah for a time had yielded to the solicitations of his political advisers, and thrown in his lot with Egypt. The warnings and entreaties of the servant of God had fallen on deaf ears. But now a gigantic evil knocks at the gates of his palace. While his political advisers are at their wit's end Isaiah stands strong, calm and hopeful.

Hezekiah's heart surrenders itself to Isaiah, and he sends to him craving his intercession. The prophet sends an immediate reply. Jehovah will send a spirit in Sennacherib which will generate an unaccountable impulse which will lead him to withdraw his forces and go back to his own land. Hezekiah stands firm, and Rabshakeh returns to his royal master reporting the failure of his mission. Meanwhile Sennacherib had moved his forces nearer to Jerusalem, but before he could take action reports come that the Egyptians were approaching, and this led him to send another message to Jerusalem. It was a letter so threatening and imperious that Hezekiah felt driven to prayer. What was he to do? It was a critical hour.

Driver says: "To the human eye the fate of the city must have appeared sealed. And it was a crisis upon which, as we who look back upon it in the light of history can see, something more turned than the future of a single nation. The issue was as momentous as any that have been determined by the decisive battles of the world. It was a crisis as grave as when Persia threatened to intercept the rising civilization of Greece, or Vandal and Moor to destroy the Christianity of Europe. Isaiah did not see it in its full dimensions, but to him also the crisis must have seemed a real one. The fate of the new world which lay in germ in his teaching must have seemed to tremble in the balance. But he never wavered. . . . . His message consists of the fine prophecy (22-35) in which the virgin stronghold of Jerusalem is represented as disdainfully mocking her proud assailant in his defeat, and watching derisively his retreating footsteps. The skilled strategy of the Assyrian will avail him no more: his past career has been in accordance with the purposes of providence, but his appointed bound has at length been reached. Never, it has been justly remarked, had a prophet predicted more boldly, never was a prediction more brilliantly fulfilled."

O God, we are very prone to yield to those who seem to have discovered security in other places than beneath the shadow of thy wings: forgive our perversity! Have mercy upon us, and save us! Amen.

Monday, 28th. Isaiah 38.

We here see a man in that tragic hour when he becomes aware that death is standing by his bed. His kingship cannot pay the ransom. He stands a lonely figure in a desolate world, with no observer save God.

Hezekiah declares that he has never wavered in his loyalty to Jehovah, and throws himself on the divine mercy. The minister of God is ready with his comforts, and declares that God has revealed it unto him that Hezekiah shall be spared for fifteen years. There is no reason to doubt that this promise was fulfilled.

On verse 8 Skinner says: "We must suppose that the steps, whatever they were, could be seen from the sick-chamber of Hezekiah, to whose mind the sign had an obvious symbolic significance. The retreating shadow miraculously lengthening the day was a pledge of the postponement of that night in which no man can work which had almost overtaken him."

The Song of Hezekiah is not found in the narrative as we have it in Kings. It comes from some other source. It seems to fit in with such circumstances, for the author has faced death but been rescued in answer to prayer. It declares that in the noonday of life this man found the gates of Sheol opening and heard the call to go hence. He knows nothing of a life beyond, and believes that death means the sundering of his life from communion with God. The grave is inhabited by those who have ceased to live. If such a fate were his he would be a man of frustrated hopes and dreams, his tent would be folded and its occupant gone. He could not sleep or rest for weariness, and because he could not accept so tragic an ending to all his plans. If he is only to droop and die he can only walk like a broken man whose spirit makes his steps heavy and slow. In such extremity Jehovah heard his cry and took away his sickness, granting unto him the privilege of a few more years of happy fellowship.

It is obvious that this song has been inserted into the narrative, for at its conclusion the story resumes and tells us that not only did Hezekiah pray for himself, and Isaiah pray for him, but the prophet used what medical knowledge he had, and applied remedies to the afflicted places.

Dear Father, we turn to thee for succor in the dark hours of life! Grant that if it be not contrary to thy will the dreaded experience may pass from us, and we may dwell in the light of thy presence! In Christ's name. Amen.

Tuesday, 29th. Isaiah 39.

Merodach-baladan was a Babylonian patriot determined to rid his people of the domination of Nineveh. His struggle lasted for several years, beginning about 711 B. C. We are told that for 12 years he sent ambassadors, which means that he tried to persuade various nations and tribes to unite with him in resisting the Assyrian yoke. "Inasmuch now as there was at this time in Judah a party straining its utmost to combine all elements antagonistic to Assyria, there is nothing unreasonable in supposing that some understanding was arrived at between the ambassadors from Babylon and Judah. Upon this view of the circumstance of the occasion, Hezekiah's motive in displaying his treasures will have been to satisfy the embassy that he had resources at his disposal; and Isaiah's rebuke (6) gains in significance and power."

The Assyrians were by no means a weak people. They set about reducing Babylon to submission. When the news reached Judah people became anxious, for they knew the kind of vengeance which would be taken if Assyria succeeded. "This success Isaiah finds it his duty to announce. His human sympathies are with his own people; he foresees the sufferings which, sooner or later, the present triumph of Assyria will entail upon them; nevertheless he delivers his message faithfully, though he betrays by his accent and tone that it is one which does not fall readily from his lips."

The servant of God often finds himself

in a difficult position. He is human, he loves his country as well as any one else, he loves people, yet he must be true to the word of God and declare the truth even when its message is charged with sorrows. The mistake of Israel has been a trust in foreign alliances. If Judah had remained aloof, trusting only in the name of the Lord, it might have trembled to see the sacking of Babylon, but its own fate might not have been bound up in it. A single-hearted loyalty to God, a submission to his Holy Spirit is the secret of security, strength and peace.

O God, if we have been trusting to earthly supports and finding our defence in arms of flesh, do thou forgive us! In our disappointment and dismay, may we have the comfort of thy promise to forgive our wanderings and to deliver us from tribulation! Amen.

Wednesday, 30th. Isaiah 40. 1-11.

When first the suggestion was made that this chapter opens a new section of prophecy, and was probably written by another servant of God and at a later period, good people became mystified and alarmed, and a bitter controversy ensued. As a matter of fact, it is possible to over emphasize the importance of critical questions. We are interested in the content of the word, in its spiritual significance, and critical questions are only of importance in helping us to reach the heart of the message. Let us ignore matters of controversy, and devote ourselves to this object!

Skinner says: "The Prologue (1-11) is a magnificent composition, setting forth in striking imagery and in language of exquisite beauty the theme of the whole discourse. The opening words, 'Comfort ye, comfort ye, my people,' which have been finely compared to the first ripples of light in a cloudless dawn, continue the burden of the prophet's message. They mean that the night of Israel's affliction is far spent, and the day of deliverance is at hand. The prophet hears the music of heavenly voices, telling him of spiritual agencies already in motion which will issue in the restoration of the exiles to their own land; assuring him also that all human resistance must fail before the eternal energy of the divine word. The return from captivity is conceived as a triumphal march of Jehovah through the desert at the head of his ransomed people, and the prelude ends with the arrival of the ideal messengers who call upon Jerusalem and the cities of Judah to behold their God."

The message is for those whose hearts are attuned to hear it. The words rendered, "Speak ye comfortably to," are literally "Speak to the heart of." "To speak to one's own heart is to whisper or meditate; to speak to the heart of another is to soothe, or persuade, or to comfort."

O Lord, in our frailty we turn to thee, in our ignorance we trust thy word! We thank thee for words of comfort spoken to our hearts. Help us to receive them, and to live in dependence on them! So shall our sense of alienation give way to the peace of fellowship with thee. Amen.

Thursday, 31st. Isaiah 40. 12-31.

This is a homily of remarkable power. It brings before us the infinite power and wisdom of God as revealed in creation, and it emphasizes the futility of making any figure or semblance of the infinite and almighty. Davidson expresses in a phrase the purport of the whole: "Jehovah, God of Israel, the incomparable."

To whom will ye liken God? Skinner says: "This question introduces the second distinct theme of the argument, the folly of idolatry. Although the prophet has in his mind the difficulties of Jews impressed by the fascination of idolatry, his words are addressed not to them directly, but to men in general. The error he exposes is not the worshiping of Jehovah by images, but the universal error of thinking that deity can be represented by the work of human hands. His point of view is that of Paul's speech to the Athenians, 'We ought not to think that the Godhead is like unto gold or silver or stone, graven by art and device of man.' In order to see how absurd this is, one has but to observe how the images are manufactured; and the various processes are described with an unmistakable irony."

When our worship of God is sincere, we have hope as a secure anchorage. By waiting on the Lord we renew our strength, or rather we exchange our limited and uncertain strength for his infinite strength. The young man's strength fails in critical hours, but divine strength comes to the man of faith.

Waiting on the Lord enables a man to soar. He develops pinions on which his soul soars to infinite glories.

Wardle says on verses 27-31: "Israel complains that God has forgotten her just claims. Does she not see that God takes long views beyond her absorption in the moment? Let her not fear that he has become decrepit. On the contrary, his overflowing strength shall fill those who trust in him, so that they, when even strong men despair, shall rise above all feebleness."

Our God and Father, almighty, infinite and all wise, we turn to thee! Faint with long journeying and false trusts, we seek refuge in thee. Our strength is small: let thy power come into us! So shall we gain vision and courage to pursue our way. Amen.